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"The hearts of the children shall turn to their fathers."

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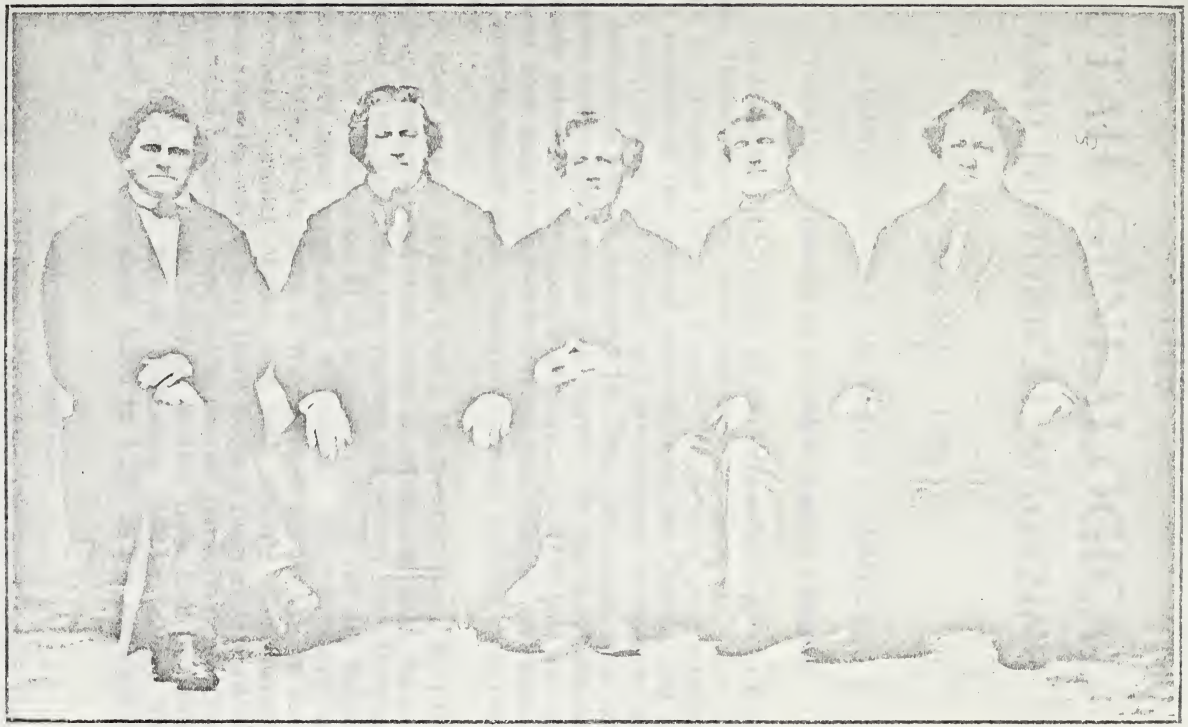

Lorenzo Brigham Phineas Joseph John

THE YOUNG BROTHERS.

THE
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AND HISTORICAL MAGAZINE.

JANUARY, 1920.

DEDICATION OF HAWAIIAN TEMPLE.

Proceedings Reported by President Rudger Clawson

The beautiful new Temple of the Latter-day Saints at Laie, Oahu, Hawaii territory, was dedicated on Thursday, Nov. 27, 1919, by President Heber J. Grant. The services were attended by a number of the general authorities of the Church, and by many local officers and Saints, and the religious ceremonies and the dedicatory prayer delivered by President Grant were impressive and inspiring to the last degree. It was a solemn and in many other ways memorable occasion, when the past and the present were linked together in ceremonious religious observance, and another epoch in the history of temple building was completed.

A train arrived at Laie, Oahu, Wednesday, Nov. 26, 1919, bringing Saints who had come from Honolulu and Hilo, the two principal cities, and from the various islands of the Hawaiian group. The missionaries, 21 in number, came in the day before. In the party there were about 300 Saints. They presented an animated scene at the depot as they stepped off the cars in their light-colored summer clothes and with smiling countenances. Friends from the colony were there to greet them with words of welcome and brotherly love, and to provide comfortable quarters for them. At 12 o'clock, Nov. 27, another train load of Saints arrived. During the Temple dedication, closing Sunday, the 30th inst., there were about 1,200 to 1,500 Saints gathered at this place.

DEDICATION SERVICE.

At 2:30 p. m. 310 Saints (including the missionaries from Zion) were admitted to the Temple upon written recommends and passing through the various rooms were finally seated in the upper rooms of the building.

Presidents Heber J. Grant, Anthon H. Lund, together with Elder Stephen L. Richards of the Council of Twelve, Bishop Charles W. Nibley and Elder Arthur Winter of the visiting brethren from Utah were seated facing the congregation.

Upon either side and on the first several tiers of chairs were seated Presidents E. Wesley Smith, Samuel E. Woolley, William M. Waddoups, president of the Temple, Duncan M. McAllister, chief recorded, Sister Sarah Jenne Cannon and between 30 and 40 traveling elders and lady missionaries from Zion.

President Grant presided and conducted the service. The choir, composed of 12 singers selected in equal numbers from the Honolulu and Laie choirs, sang for the opening number the hymn entitled, "A Temple in Hawaii," words by Ruth May Fox and music by Orson Clark, formerly a Hawaiian missionary.

President Heber J. Grant then offered the Prayer of Dedication, as follows:

DEDICATORY PRAYER.

Dedicatory prayer delivered at Hawaiian Temple, Laie, Oahu Territory of Hawaii, Thursday, November 27, 1919, at 2 p. m.

O God, the Eternal Father, we thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this beautiful land, to dedicate unto thy Most Holy Name, a temple of the Living God.

We thank thee, O God the Eternal Father, that thou and thy Son, Jesus Christ ,didst visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy Beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee, for sending thy servants, Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after His crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery Apostles of the Lord Jesus Christ and bestowed upon them the Holy Melchizedek Priesthood, by which authority and Apostleship, we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored all the days of their lives, from the time of the restitution of the Gospel of Jesus Christ until the day of their martyrdom, and that they sealed their testimony with their blood.

We thank thee for thy servants Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and of the Apostles, in this last dispensation; and for each and all of the faithful men who have held office as geenral authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—Thy servants Heber J. Grant, Anthon H. Lund and Charles W. Penrose. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, the Presiding Bishopric.

Bless, we beseech thee, those that preside in all the stakes of Zion, and in all the wards and branches of the Church.

Bless those that preside over the Missions of the Church throughout the world, together with all thy servants, and handmaidens who have gone forth to proclaim to the peoples of the world, the restoration again to the earth of the plan of life and salvation.

Bless those, O Father, who preside in the temples that have been erected to thy Holy name in the land of Zion. Bless, also, those who preside and who labor in the Church schools which have been established from Canada on the North to Mexico in the south.

O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by thy servants Presidents George Q. Cannon and Joseph F. Smith. We thank thee for their devotion to the gospel to the people of this land. We thank thee for raising up thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites and the Jaredites. We thank thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that thy words to the Prophet Joseph Smith might be fulfilled, namely, "That the Lamanites might come to the knowledge of their fathers, and that they

might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved."

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the souls of their ancesters.

We thank thee that on this occasion the widow of thy loved servant George Q. Cannon, even thine handmaiden Sister Sarah Jenne Cannon is present with us today, and is permitted to participate in these dedicatory services.

We thank thee, O Father in Heaven for our families, our friends, our relatives, and for all the many blessings which thou hast bestowed upon us.

We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that that same sweet spirit which is present in all the temples, may abide with those who shall labor in this holy house.

We thank thee, O Father, this day that the promise made in a dream to thy servant William W. Cluff, by thy Prophet Brigham Young, that the day would come when a temple should be erected in this land, is fulfilled before our eyes.

We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith was moved upon, while in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for the erection of a temple to the most high God.

We thank thee for the long and faithful and diligent labors of thy servant President Samuel E. Woolley, who has so faithfully presided over this mission for these many years. We thank thee for his labors in the erection of this temple, and beseech thee, O Father, that thou wilt bless him and all of his associate workers.

We pray thee, O Father, to bless the son of thy beloved servant President Joseph F. Smith, E. Wesley Smith who now presides over the Hawaiian mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father possessed.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the grounds upon which it stands, and we dedicate the grounds and the building, with all its furnishings and fittings, and everything pertaining thereunto, from the found-

ation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God the Eternal Father, to accept of it and to sanctify it, and to consecrate it through thy Spirit for the holy purposes for which it has been erected.

We beseech thee that no unclean thing shall be permitted to enter here, and that thy Spirit may ever dwell in this holy house and rest mightily upon all who shall labor as officers and workers in this house, as well as all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples, and that has also been experienced in visiting the monument and cottage erected at the birthplace of thy servant Joseph Smith, the great Latter-day prophet.

May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands, as well as of the natives of New Zealand, and of all the Pacific Islands, to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto thir ancestors.

We thank thee, O God our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is in the hands of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their forefathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send holy apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God our Heavenly Father, that one of the benefits of the great and terrible world war, through which the nations of the earth have recently passed, will be the opportunity for the Jews to return to the land of their fathers.

We thank thee, our Father in Heaven, for the victory which came to the armies of the Allies, and we beseech thee that that victory may lead to increased liberty and peace throughout all the nations of the earth.

We pray for thy blessings to be upon the kings, and upon the nobles, and upon the rulers in all nations, that they may have it in their hearts to administer justice and righteousness and to give liberty and freedom to the peoples over whom they rule.

We thank Thee that Thou didst inspire the noble men who wrote the Constitution of our beloved country, and we beseech thee that the principles of that inspired document may ever be maintained; that the people may overcome selfishness and strife, and contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We thank thee for this land of liberty in which we dwell which Thou hast said is choice above all other lands. We do thank thee, O God our Father, for the noble men who have presided over our country from the days of George Washington until the present time.

We pray thee to bless Woodrow Wilson, the president of the United States. Touch him with the healing power of thy Holy Spirit and make him whole. We pray that his life may be precious in thy sight, and may the inspiration that comes from thee ever abide with him.

We pray for the vice president of the United States, for the members of the president's cabinet, for the senators and congressmen, and for all the officers of this great and glorious government in every state and territory, and in every land where the United States bears rule. We also remember before thee, all those who have been selected to administer the law in this favored land of Hawaii.

We beseech the, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land choice above all other lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power, and strength and dominion, and, above all in a love of thy truth.

We thank thee, O God, that thy Son, our Redeemer, after being crucified and laying down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee, for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances

necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things upon the face of the earth, for the gospel of thy Son Jesus Christ and for the priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon; "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple ever erected by thy people in this last dispensation. We thank thee for the words of our Redeemer: "I am the first and the last, I am he who liveth, I am he who was slain. I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house." We thank thee, O God, that thou hast accepted, by the testimony of thy Holy Spirit, all of the temples that have been erected from the days of Kirtland until this present one.

We also thank thee for sending thy servants, Moses and Elias and Elijah, to the Kirtland temple, and delivering to thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee, that Elijah has appeared, and that the prophecy of thy servant Malachi, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, has been fulfilled in our day, and that our hearts in very deed, go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank Thee, O God, with all our hearts and souls for the testimony of thy servants Joseph Smith and Sidney Rigdon;

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge that we possess in our very souls, that thou dost live, and that thy Son Jesus is our Redeemer, and our Savior, and that thy servant Joseph Smith Jr., was and is, a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the natives of this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in a love for thee and thy Son, and increase in diligence and in faithfulness in the keeping of the commandments which have come to them through the gospel of Jesus Christ.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell thereon may be prospered in righteousness.

Bless all thy people who have named thy name in all parts of the world. Especially bless thy people in the valleys of the mountains, whereunto they were led by thy divine guidance, and where the greatest of all Temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond anything that could have been expected.

Bless, O Father in Heaven, all those that hold responsible positions in all the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission authorities; in the Relief Societies, in the Mutual Improvement associations, in the Sunday schools, in the Primary associations, and in the Religion Class organizations. Bless each and everyone of thy servants and handmaidens who hold places of responsibility in these various organizations throughout the entire world. Bless, also, each and everyone who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We especially pray thee, O Father in heaven, to bless the youth of thy people of Zion and in all the world. Shield and preserve and protect them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the

straight and narrow path that leads to thee; preserve them from all the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Gospel of thy Son Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in truth.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, we beseech thee, in the name of thine only begotten Son Jesus Christ, our Redeemer. We have dedicated this house unto thee by virtue of the priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thou shalt delight to pour out thy Holy Spirit in great abundance, and in which thy Son may see fit to manifest himself and to instruct thy servants. In the name of Jesus Christ, our Redeemer. Amen and Amen.

The prayer was most impressive and inspiring and was received with great rejoicing by the entire assemblage.

All seemed to feel that the Lord had accepted the beautiful prayer of dedication and the house which had been erected by the Church and the good people of Hawaii and was now dedicated to his service.

The choir then sang "Praise to the man who communed with Jehovah."

Following the song the Sacred Hosanna Shout was given with deep feeling and inspirational effect.

President Anthon H. Lund who was the first speaker, congratulated the Saints of the Hawaiian mission on having a House of the Lord in which they could enter and receive the choicest blessings of God both for themselves and their ancestors. The hearts of the children are turned to the fathers and they are trying to bring to them blessings of salvation.

Referred to the great blessing that came to the people when in 1850 Brother George Q. Cannon and other elders were sent here to preach the gospel. The Hawaiian race belongs to the House of Israel, through the lineage of Lehi, who left Jerusalem 600 years before Christ. Congratulated the people that they had accepted the message when it came to them and that they had taken upon themselves the name of Christ. Admonished them to remember what the Lord had done for them and to show their thoughtfulness by purifying their lives and living in harmony with the gospel. We are the children of God and should love him and love one another. Referred to the Kirtland Temple and the visit of the Savior to that temple. The fame of that house, as prophesied, had gone forth to all the nations of the earth. Urged the people to seek out the genealogies of their forefathers.

Elder Samuel E. Woolley was the next speaker. He expressed the feeling that this was the greatest of all days to him. It was the fulfillment of hopes long entertained. When President Cannon visited Hawaii to attend the semi-centennial of the opening of the Hawaiian mission in 1900, he predicted that there would be a House of the Lord erected in these islands and since that time President Woolley said he had been thinking about it and dreaming about it and laboring with all his power to bring about conditions favorable to its accomplishment. Referred to the dedication of the site in 1915 and to the construction of the building. He then addressed the Saints in the Hawaiian tongue.

Bishop Charles W. Nibley followed and referred to the dedication of the site by President Joseph F. Smith, he being present on that occasion. With deep emotion he expressed his sorrow that President Smith had not lived to attend this dedication but reminded the Saints that the authority which he held was still here and now resting upon President Grant. The dedication of this house must in the very nature of things be acceptable to the Lord, and well may we break out in the Sacred Shout of "Hosanna to God and the Lamb." The Saints were blessed indeed in having so many of the general authorities with them, more than have ever been on the islands before at any one time.

President Rudger Clawson said in part: It is the greatest day in all the history of Hawaii, for here stands a temple reared to the Most High God. What must the feelings of Father Lehi be at this moment. He must be touched with a deep sense of gratitude for what the Lord is doing for his posterity. The key is turned and the door is unlocked for the full blessings of salvation to the posterity of Lehi. Rejoiced that God had raised up the Prophet Joseph Smith, and that the authority of the priesthood had been restored through him. Every blessing and principle we enjoy today, even the privilege of coming into this glorious house, have come to us through the Prophet Joseph Smith. It is a time not for many words but for rejoicing and thanksgiving. What a privilege it is for President Grant and his brethren to be here, also that Sister Sarah Jenne Cannon is here to represent her husband and President E. Wesley Smith to represent his father. It is also a great privilege for the missionaries from Zion, and for all the Saints who are permitted to participate in this service.

Elder Arthur Winter expressed the opinion that perhaps in no other part of the United States would there be so perfect a celebration of Thanksgiving day as here. It would be an epoch in the lives of the people. The Son of Man had now a place in Hawaii in which to manifest himself. This was a wonderful distinction for the people and for the country.

President E. Wesley Smith said it was an honor to serve in

the ministry in this land and a privilege to represent his father. Expressed his determination to realize the blessing invoked upon him in the dedicatory prayer. Expressed his love for the missionaries here and the people and hoped to be able to accomplish a noble work. He finished with remarks in the native tongue.

Singing, "We Thank Thee, O God, for a Prophet."

Sarah Jenne Cannon, who by the way was the first woman to speak at a temple dedication, said it was a great day for her and that she rejoiced exceedingly.

President Grant here stated that he desired to give opportunity during the dedication services for all the missionary brethren and sisters to express themselves. The following were then called upon to make brief remarks: Elder Wilford J. Cole, president of the Laie branch and his wife, Sister Ellen Cole; Elder Ernest L. Miner and his wife, Sister Theresa Miner; Elder Arnold B. Bangerter and his wife, Sister Hazel Bangerter, and Elder William M. Waddoups, president of the temple. After which the congregation sang, "Praise God From Whom All Blessings Flow."

Elder Stephen L. Richards of the Council of Twelve said the predominant theme of the meeting was gratitude and thanksgiving and the only way to show our gratitude for the manifold mercies received was to do the will of God. Words are easily spoken, but the great thing is to work, and to conform our lives to the gospel of Jesus Christ which takes sacrifice and determination and an abiding faith. In presenting to the Lord this holy house, the overpowering thought he had was, Can we be worthy of it? Can we appreciate the full significance of it? The temple is something more than a beautiful building. It is a monument to the great truths of the gospel, and stands for all that is best and holiest in life. While it is a house for the salvation of the dead it should never be forgotten that it is also a house for the living and intended to stimulate us to higher things. He hoped that the young men and women of the Church would be worthy to come into this house and be united in the new and everlasting covenant. There is no greater monument of liberty in all the world than a temple of God, for true liberty is freedom from sin.

President Heber J. Grant expressed a keen regret that President Joseph F. Smith had not lived to come here and dedicate this temple. He read the hymn which he had read at President Smith's funeral, commencing with the line, "Thou dost not weep to weep alone." He then read extracts from a letter which he had written to the family after President Smith's death. Also read in full a dream that President Smith had in his early missionary experience in these islands, published in the last number of the *Improvement Era*. He said that language failed him

to express the thanksgiving and gratitude in his heart for the watchful care that the Lord had had over him since his childhood. He had hardly been able to realize from the day he became president of the Church, the greatness and importance of the obligations that rested upon him. Yet, like Nephi of old, he knew that the Lord would qualify him for his work.

He bore a strong and powerful testimony that God lives, that Jesus is the Christ, that Joseph Smith was a prophet and that the Spirit of the living God has been present on this occasion. He pleaded with the people to keep themselves free from sin that they might be in all respects worthy to enter this holy house. It is not the miraculous testimonies we may have but it is keeping of the commandments of God and living lives of absolute purity, not only in act but thought, that will count with the Lord. He bore witness that the Lord had delivered to the Prophet Joseph Smith, through heavenly messengers, the keys and power of every dispensation of the gospel from Father Adam down to this day. We are engaged in the work of the living God and "Mormonism" is in very deed the plan of life and salvation.

The president's inspired discourse stirred the people to their very souls. The closing song was "The Spirit of God Like a Fire is Burning," after which the benediction was pronounced by one of the native brethren. The first session of the dedication lasted four hours.

In addition to the dedication services of the Hawaiian temple which took place Thursday, Nov. 27, Thanksgiving day, there were four other dedicatory services given to accommodate the Saints who desired to attend, two on Friday and two on Sunday.

At the Friday morning service President Anthon H. Lund was called upon to offer the dedicatory prayer; Friday afternoon, President Rudger Clawson; and on Sunday afternoon, at the final service, Elder Stephen L. Richards.

The Sunday morning service was given for the benefit of the children of whom there were 235 present, mostly Hawaiians. The dedicatory prayer was not offered at this meeting. The children, as they sat there, the girls in white, listening attentively to the testimonies and remarks made, presented an inspiring picture.

In addition to the impressive talk of President Heber J. Grant, he led in singing Brother George Goddard's familiar song, "Who's on the Lord's Side, Who," In response to the question as to who were on the Lord's side, every hand was raised.

President Grant and the brethren who accompanied him spoke at all the services. Brief testimonies were borne by the mission president and all the traveling elders and lady mission-

aries and others. There were 81 speakers in all, at the five services, and a total of 1,239 people were in attendance.

While the dedication services were in progress, conference meetings were held for those who were not at the temple. These meetings, one on Thursday evening, one on Friday evening and two on Saturday at 10 a. m. and 2 p. m., were conducted by the president of the mission. The visiting brethren and also native elders were the speakers. The attendance was changed and a fine spirit prevailed.

At each and all the meetings, the speakers were abundantly blessed of the Lord in their remarks and expressed their gratitude for the erection of an Hawaiian temple. It was a wonderful time of rejoicing during the four days of temple services and conference meetings.

THE MORMON BATTALION AND ITS MONUMENT.

In a special message delivered to the Legislature in 1915 by Governor Spry, he recommended that initial steps be taken toward the erection of a monument in honor of the Mormon Battalion. The message was accompanied by a petition in which were set forth important facts pertaining to Mormon Battalion history. The petition in part reads as follows:

"To the Governor and Legislative Assembly of the State of Utah:

"Ladies and Gentlemen: It has been the custom in all ages and among all people for those who enjoy the advantages of a higher civilization to memorialize the achievements of those who, by heroic sacrifice, blazed the trails and laid the foundation of that civilization. Utah is unique among her sister states of the west, in that she has numbered among her citizens the members of a battalion that rendered a splendid service in that conflict which raised the standard of the United States over the Rocky Mountains, and upon the shores of the Pacific ocean. * * *

"After a lapse of almost seventy years, when the plain facts of history apart from prejudices and personalities depend upon their own merits for their illumination; when the seeds of a great patriotic service have matured to a glorious fruition we feel that the time is ripe to ask, not only for a site for this monument; but, further, that an appropriation be made for a monument to the Mormon Battalion.

"As a basis for such request we submit the following facts for your consideration:

"The Mormon Battalion was regularly enlisted into the service of the United States July 16, 1846, at Council Bluffs, Ia.

"The call for 500 volunteers came to the pioneers, the founders of this state and the vanguard of western civilization, when they were in the midst of their journey to the Rocky Mountains.

"While the enlistment of the Battalion entailed great sacrifice upon those who enlisted, and upon their families who were left behind homeless and unprovisioned, in an open country infested by savages and wild animals, it nevertheless was the means of rendering great assistance to the people as a whole in the preparations for their advent into these valleys.

"The fact that these 500 men were in the service of the United States was the plea effectually used by Colonel Kane at Washington in securing the privilege for the Utah pioneers to plant and harvest crops upon the Indian lands along the shores of the Missouri river. The seeds that matured upon these lands were brought here and planted in the virgin soil of Utah.

"The Mormon Battalion rendered financial aid to the pioneers of this state. Upon enlisting each soldier received from the government, besides his accoutrements, which he was to retain after his term of service had expired, forty-two dollars in cash, as clothing money for the year. The clothing was not purchased, and a good portion of the money was sent back to Council Bluffs for the use of the people there; and thus doubtless assisted in completing the equipment of the pioneers who entered Salt Lake Valley July 24, 1847.

"Under the command of Col. Philip St. George Cooke the battalion made an infantry march of 2,000 miles from the Missouri river to the Pacific coast. On account of the sacrifice which they had made in not purchasing appropriate clothing and shoes for the long, strenuous march, they endured excurciating hardships. * * *

"The chart of the road as made by Colonel Cooke's engineer was placed upon the files at Washington, D. C., and later formed the basis for the construction of the Southern Pacific railroad.

"Upon their return march the Battalion pioneered a road from the Cajon Pass northeasterly into Salt Lake Valley, a distance of between 500 and 600 miles.

"They participated in that conflict which made Cailfornia, Utah, Idaho, Nevada, Colorado, New Mexico and Arizona a part of the United States. * * *

"They took part in the discovery of the first gold in California, which event pacified the Californians; added uncounted millions to the nation's wealth; gave an impetus to emigration from many nations; and marked the beginning of the wonderful development of the West.

"They brought from California to this state seeds of various kinds, which were of inestimable value to the people here in early days.

"The Pueblo detachments of the Mormon Battalion, comprising the sick and disabled who had winter-quartered at Pueblo, consisting of 143 soldiers and a number of families, entered Salt Lake valley July 29, 1847, five days after Brigham Young and his company. They reinforced the supplies of the pioneers with wagons, horses, mules, cattle and guns. They joined the pioneers in their occupation and defense of the land. They were among those who turned the first furrows; planted the first seeds and built the first houses. They built the first public edifice in the Rocky Mountains, the "Bowery" on the Temple grounds. They built the greater portion of the first 'fort' in Salt Lake City; it occupied what is now Pioneer Park.

"The first white child born in this valley was the daughter of John Campbell Steele, a member of the Mormon Battalion.

"Connection with Irrigation. While passing through the valley of Santa Fe members of the Battalion had made observations concerning a system of irrigation employed by the natives of that region. Our modern system of irrigation has doubtless evolved from ideas brought here by the Mormon Battalion.

"The Pueblo detachment was discharged after arriving in Salt Lake Valley. Capt. James Brown was sent to California with power of attorney to collect their pay. He returned with $10,000 in Spanish doubloons, which was the first gold coin circulated in Utah.

"The Pueblo detachment of the Mormon Battalion was the first United States military organization to come here. They entered Salt Lake valley to the strains of martial music, accompanied by Brigham Young and escort. They camped upon City Creek, and Brigham Young thanked them in the presence of all assembled for the service which they had rendered to the people and their country.

"Conclusions. The Mormon Battalion rendered a service to the nation:

"In that they performed an important part in opening the highways between the east and the west;

"In that they assisted in establishing the United States government and in introducing American civilization upon the shores of the Pacific ocean;

"The Battalion rendered not only a national service, but a world service;

"In that they participated in the discovery of the first gold in California.

"The Mormon Battalion rendered a service to the State of Utah—

"In that they aided her pioneers in their preparations for coming to these valleys;

"In that they added splendid reinforcements to the supplies of the pioneers;

"In that they took part in the earliest activities of the state;

"In that much of the seeds sown in the virgin soil of Utah were fruits of their enlistment;

"In that they brought here the first ideas for that wonderful system of irrigation which made possible the fruition of those seeds.

"Further, we desire to express our appreciation that the United States government, through the enlistment of the Mormon Battalion, rendered important aid to the Utah pioneers in their labor of founding this state. Government money paid to the Battalion assisted in equipping the pioneers of 1847. Government permission, obtained on account of the enlistment of the Mormon Battalion, gave the pioneers permission to pass through and settle temporarily upon Indian lands, and to plant and harvest crops; and

"Further, we feel that Utah's first memorial should commemorate the first national and patriotic event in her history as a state and a part of the United States.

"For the foregoing reasons we feel that it is right and fitting for the State of Utah to make an appropriation for a monument in honor of the Mormon Battalion; and further that a site uppn the capitol grounds be set apart for that monument; and we ask that such be granted.

"DAUGHTERS OF THE MORMON BATTALION."

The Governor's recommendation, based upon the splendid achievements of our Pioneer Battalion as set forth in the petition, was met with such favor by the representatives of the State that unanimous support was given to a measure which provided for the appointment of a committee of seven citizens, whose duty it should be to select a site on the Capitol grounds and to procure a design for a monument in honor of the Mormon Battalion.

The Mormon Battalion matter was again brought before the State's representatives for their consideration, in 1917.

The Monument Committee had secured a design for a monument by means of a nation-wide competition. This design was presented to the Legislature for their inspection and approval.

The bill which was approved by the Legislature of 1917 provided for the appointment of a commission whose duty it should be to proceed with the erection of a monument upon the site which had been selected and for the appropriation of $100,000.00 to be available January 1, 1920, upon condition that a like sum

had been secured from other sources and deposited with the State Treasurer.

Shortly after the appointment of the commission our country became engaged in the Great World War and the work of the monument was necessarily delayed.

Quite as a surprise to many the subject of the monument was again brought before the attention of the Legislature of 1919. This proved to be a most fortunate thing. It was a test of the sentiment of the people of the state for the Mormon Battalion Monument, for this sentiment was expressed in the recommendation of the Legislature committee to which this matter had been submitted, "that the work of the Mormon Battalion Monument Commission should not be interfered with."

Following is a description of the monument model by Samuel C. Park, formerly mayor of Salt Lake City, now a member of the Monument Commission appointed with two other members as a committee to inspect and pass upon the model:

"The base is in triangular form, with concave sides and rounded corners.

A bronze figure of a Battalion man is mounted upon the front corner. Flanking him on two sides of the triangle are cut in high relief, on the left, the scene of the enlistment of the Battalion under the flag of the United States of America; on the right a scene of the march where the men are assisting in pulling the wagons of their train up and over a precipitous ascent while still others are ahead widening a cut to permit the passage of the wagons between the outjutting rocks.

"The background is a representation of mountains of the character through which the Battalion and its train passed on the journey to the Pacific.

"Just below the peak in the center and in front of it is chiseled a beautiful head and upper part of a woman symbolizing the 'Spirit of the West.' She personifies the impulsive power and motive force that sustained these Battalion men and led them, as a vanguard of civilization, across the trackless plains and through the difficult defiles and passes of the mountains.

"The idea of the sculptor in the 'Spirit of the West' is a magnificent conception and should dominate the whole monument.

"The bronze figure of the battalion man is dignified, strong and reverential. He excellently typifies that band of pioneer soldiers which broke a way through the rugged mountains and over trackless wastes.

"Hovering over and above him the beautiful female figure, with an air of solicitous care, guards him in his reverie. Her face stands out in full relief, the hair and diaphanous drapery waft back mingling with the clouds while the figure fades into dim

outline in the massive peaks of mountains, seeming to pervade the air and the soil with her very soul.

"The Spirit of the West is but one of the many attributes of Deity symbolizing that Infinite Love and care which the Deity has for all his children, and it represents the hope, courage and determination which moved and impelled the Battalion man, his comrades and all the others who have followed in their footsteps in the settlement and development of the great west.

"It is the Spirit back of the breaking of the soil by the farmer, back of the institution of our schools, back of our mines, back of our government and of our very hearthsides. It permeates the air, the soil and the hearts of men. It tempers the character of all who come within the influence of the boundless plains and majestic peaks. It has led men to make a garden of a desert and a treasure house of the mountain. It has justified and approved every sacrifice to make this part of the world a better place to live. It is constant, never ending—infinite.

"It is pleasant to contemplate these thoughts as expressed in the model at this time when the world is all but overcome with the idea of individualism, and while new governments, shifting as the sands, conceived in greed, envy and malice daily are born, struggle and die.

"Our proposed monument represents and commemorates such ideal in cooperation, steadfastness and progress as should be a lesson and an inspiration to this and to succeeding generations.

"The back of the monument has been most happily designed.

"It is the third side of the triangle and remains to be described.

"The central idea is the dimly suggested figure of an Indian woman, of the southwestern type, whose head shows in relief against the background peaks and whose body and outstretched arms draped in her customary blanket, are faintly suggested in the crags and rocks. In fact the head is the only part of the figure that is chiseled clear in outline, the balance of the figure being only dimly suggested.

"Just as the 'Spirit of the West' in the front dominates and pervades, so this figure has the air of receding and disappearance —the evanishment of a former race. The figure is heroic in size and beautifully conceived. On either side, really on the lower folds of the blanket or on the rocks whereon the blanket is suggested, a two more scenes incidental to the journey and labors of the battalion. On the right half is a scene at Sutter's mill, where some of the battalion members in digging the tailrace for the mill turned up the first gold bearing gravel that led to the great gold rush to California, in '49, and contributed so many millions to the wealth of the country.

"On the left half is shown a battalion man digging a ditch

and leading the water from a creek to overflow the land so that the pioneers could break the ground that had shattered their plow points and broken their plows.

"This was the introduction of irrigation into Utah.

"The back of the monument in its conception and treatment, by its stateliness and suggested grandeur and what the artists call 'Atmosphere' made a distinct impression upon the committee and no changes or modifications were thought of nor suggested. It seemed a very happy solution of a difficult problem.

"From the irrigation stream and the tailrace of the mill it is designed to have small streams of flowing water forming a pool in the shape of a half moon at the rear and so arranged as to pass this water through to the other side to form two pools or lagoons on the front side of the monument.

"Immediately surrounding the monument the architects have laid out a pavement in red brick tile with a border of an Indian design. This dark tile will save the glare and dazzling reflection of the bright sun of our clear atmosphere upon a white granite monument.

"There are also graceful and symmetrical walks, a granite coping and seats suitably located and arranged to give everyone ample opportunity for a casual or studied view of the monument and its parts

"Beyond these walks and seats immediately around the monument, the pools, lagoon and walks are designed to join in and harmonize with the rest of the capitol grounds.

"Nothing like this monument has ever been designed or built before. It is original and unique. Few states can boast the achievements such as are commemorated in this design. More than seventy years have elapsed since the battalion made its memorable march and the most of its members have passed to the great beyond. So this monument should be built at once if we are to proceed according to first hand evidence and information and not according to more or less fanciful and legendary tales concerning them and their difficult journey.

"It is sufficiently creditable and glorifying to tell their history as it was and without adornment. The most important events are to be shown in bronze and stone upon this monument.

"Its execution will certainly tax the sculptor to his utmost, but I believe it is in thoroughly capable hands and when built will be one of the really great monuments of the United States.

"While, to be sure, these men were all of the 'Mormon' faith they were at the same time regularly enlisted soldiers of the United States army under command of regular United States officers and their sacrifices and accomplishments are to be put

in enduring form not only as belonging to this state and its people but to the people of the whole great West.

"Therefore, let us adhere to the proposed model with steadfast purpose to build it not only as an added attraction to the many we have for the tourist and visitor but more especially as an object of great interest for study and inspiration for our children and our children's children."

Such is the Monument to be erected in commemoration of this great march of infantry whose achievements are so closely and inseparably connected with winning for the United States her present inheritance in the intermountain west, and on the shores of the Pacific. Also whose achievemets and glory are so inseparably connected with the founding of the State of Utah, as the work of part of her pioneer-state builders. It is the duty of the people of Utah, to whom appeal is now made, to raise the $100,000 necessary to make the state's appropriatoin of a like amount available to build the monument. To fail in such a duty would be to disgrace the state. No other state in the Union has such a unique incident to celebrate as this Battalion incident in our Utah Pioneer history. It is both heroic and dramatic; and in the results achieved is one of the largest events contributed by any state to the history of our country. Utah owes it to the state and the Nation to build their monument that memory of this greatest march of infantry in the world, and the heroism of those who made it shall not perish from among men.

It is the purpose of the Utah State Mormon Battalion Monument Commission to raise this fund by the 30th day of January, 1920—Battalion Day—being the seventy-fourth anniversary of the official ending of their march, and arrival upon the shores of the Pacific. The respective counties have been organized for the campaign for the funds, subscription lists have been opened. It is proposed to conduct a campaign of public meetings in the interest of the monument throughout Utah and the surrounding states, and give the people of the intermountain west every opportunity to honor themselves and their posterity and their state by fittingly memorializing the March and Achievements of the Mormon Battalion.

BOOK REVIEW.

History of Halifax County, N. C., by W. C. Allen, Welden, N. C.

The Cornhill Company, Publishers, 69 Cornhill, Boston, Mass. Price $2.50. Address the publishers.

We welcome additions to the printed records of the South. This volume is an interesting account of the founding and growth of this section of North Carolina rich in historic interest. The book is a beautiful specimen of the printers art. For our purpose, we wish it could have contained more genealogical information regarding the people of the county.

BRIGHAM YOUNG GENEALOGY

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

1. WILLIAM YOUNG, b. . . . , d. 1747, was first heard of in Barrington and Nottingham, N. H., in 1721. He was one of the original proprietors of those places. The county history says: "These towns were settled by men, or children of men, who had shown faithfulness and bravery in the Indian wars. The lands were given these men by the Government in recognition of this service." William Young had a number of freeholds in these towns, and bought several others. * * * He resided in later years in Boston, Mass. * * * Moved to Hopkinton, Mass., and died there in 1747. In his will in Middlesex County Record he leaves about $10,000.00 to his wife and daughter and minor son, and names Rev. S. Barrett as the guardian of the latter. He speaks of himself as a "cordwainer" (or shoemaker). The will was probated in Middlesex Co., in May, 1747. His estate was not settled in 1769, when his son Joseph, died, and not until 1772. He married, it is supposed *Hannah Healey*.

   Children of William[1] Young and Hannah Healey Young:

   i. ELIZABETH, b. (probably) 1725. Christened in the Old South Church, Boston. She m. 22 June, 1743, *Elisha Hall*. They had (1) *Mary*, b. 13 June, 1743; (2) *William*, b. June, 1753; (3) *Elizabeth*, b. 19 Nov., 1754; (4) *John*, b. 3 Jan., 1757, d. 7 Jan., 1818; (5) *Susanna*, b. 19 June, 1758; (6) *Martha*, b. 30 Sept., 1760; (7) *Samuel*, b. 24 July, 1762.

   2 ii. JOSEPH, b. (probably) 1730; d. 1769.

2. JOSEPH[2] YOUNG *(William[1])* was a physician and surgeon in French and Indian wars and was in the siege of Fort Henry. He was married 27 Aug., 1759, to Mrs. Elizabeth Hayden Treadway, a widow with four children. He was accidentally killed by a falling pole from a fence in 1769, and in the letters of administration, filed by his widow, 14 Nov., 1769, his estate was valued at £70 personal property, and £22 cash.

   Children of Joseph[2] Young and Elizabeth Hayden Treadway Young:

   i. SUSANNA, b. 2 Dec., 1759, m. *Joseph Mousley* and had four children: (1) *Joseph*, (2) *Nizola*, (3) *Aaron*, (4) *Electa* or *Elcta*, lived in Cayuga Co., N. Y.

ii. WILLIAM, b. 28 Feb., 1761; d. (probably) 1784. He married and had: (1) *Orin* and (2) *John*.
3 iii. JOHN, b. 6 Mar., 1763; d. 12 Oct., 1839.
iv. JOSEPH, b. 21 Mar., 1765.
v. ANNA, b. 30 July, 1766.
vi. ICHABOD, b. 24 July, 1768; d. young (probably).

3. JOHN[3] YOUNG *(Joseph,[2] William[1])* was born 6 March, 1763, in Hopkinton, Middlesex County, Mass., and lived there until January, 1801, when he moved to Whittingham, Windham County, Vermont: in 1804 he removed to Sherburn, Chenango County, New York. And moved to Auburn, N. Y. in 1821. In the history of Middlesex County Vol. III, page 789, in a descriptive list of men in the war of 7 July, 1780, under Captain Dix, is the name of John Young, age 17, height five feet three inches, complexion light. In Drake's history of the same county, on page 492, it reads: "John Young, son of Joseph Young, and born in Hopkinton, March 7, 1763, enlisted at the age of thirteen years and served throughout the war." He fought four engagements under Gen. Washington—was in the battle of Saratoga—and carried home a cannon ball (now in existence)—a distance of one hundred miles on foot. He was a pensioner of the Government, his second wife, Mrs. Hannah Brown Young retaining the pension until her death. He married (1) 31 Oct., 1785-6 Nabby Howe. He married (2) in 1817, Hannah Brown, a widow. He heard the Gospel preached in 1831—and was baptized by Eleazer Miller—and later was ordained a Patriarch of the Church of Jesus Christ of Latter-day Saints. He died 12 Oct., 1839.

Children of John[3] Young and Nabby Howe Young:

i. NANCY, b. 6 Aug., 1786; d. 22 Sept., 1860. m. 13 Jan., 1803. *Daniel Kent,* b. 31 Dec., 1778, d. 23 July, 1853; and had: (1) *Edward,* b. 1 Oct., 1803, New York, d. same day, (2) *Emily,* b. 2 Oct., 1804, N. Y. m. *Horatio Phinny,* had four sons and four daughters, d. 10 Aug., 1878, (3) *Polly,* b. 28 May, 1806. m. *John W. Morrison,* had two sons and one daughter, d. 6 Jan., 1876, (4) *Edson,* b. 29 Nov., 1808, d. 28 Sept., 1810, (5) *Fanny,* b. 15 Dec., 1810, (6) *Nancy Matilda,* b. 8 Nov., 1812, (7) *Susan,* b. 3 Apr., 1816, see (iii *Rhoda,*) record. for Susan's marriage, (8) *Abigail,* b. 1 Aug., 1818, m. in Orrin Griffith and had three sons. Two sons, (9) and (10) died young.

ii. FANNY, b. 8 Nov., 1787, m. (1st) 1803, *Robert Carr,* who died before 1832. She m. (2nd) Feb., 1832, *Roswell Murray,* came to the "Valley" with the pioneers and d. 11 June, 1859.

iii. RHODA, b. 10 Sept., 1789, m. 15 Feb., 1812, *John Portinus Greene,* b. 3 Sept., 1792, d. 10 Sept., 1844; she d. 18 Jan., 1840; they had: (1) *Evan Molbourne,* b. 27 Dec., 1814 and

d. 2 May, 1882, he m. (1st) his cousin *Susan Kent* and had seven daughters and six sons; he m. (2nd) *Susie Platt;* they had three sons and two daughters, (2) *Abby M.*, b. 17 Apr., 1817, d. abt. 1847, m. *Henry B. Gibbs;* had three daughters and one son, (3) *Addison*, b. 21 June, 1819, d. 1 Feb., 1892, m. *Amanda Hoyett;* had six sons and six daughters, (4) *Fanny Eliza*, b. 17 Jan., 1822, m. Isaac Decker; d. 7 Mar., 1901, (5) *Rhoda*, b. 7 Oct., 1824, d. 1856, m. *Henry Norton*, had one son and one daughter, (6) *John Young*, b. 21 Sept., 1826, d. 24 May, 1880, m. (1) *Anna Spencer;* had nine sons and two daughters; m. (2) *Mary Amelia Pike;* had one daughter, (7) *Nancy Zerbiah*, b. 17 Sept., 1829, d. 10 July, 1852.

4 iv. JOHN JR., b. 22 May, 1791; d. 27 Apr., 1870.

v. NABBY, b. 22 Apr., 1793; d. 1807.

vi. SUSANNAH, b. 17 June, 1795; d. 5 May, 1852; m. (1st) *James Little*, b. abt. 1792, children: (1) *Edwin Sobeiski*, b. abt. 1816, m. *Harriet Decker*, (2) *Eliza*, b. abt. 1818; d. before 1822, (3) *Feremorz*, b. 14 June, 1820; d. 14 Aug., 1887; m. 12 Feb., 1846, *Fannie Maria Decker;* they had seven daughters and five sons. He was a banker and prominent citizen of Salt Lake City—was twice elected mayor. (4) *James A.*, b. 14 Sept., 1821. She had an illeg. son, (1) *Charles H. Oliphant*, b. 1825. She m. (2nd) 1829 *William B. Stilson*, children: (1) *Emeline*, b. 1830, d. young, (2) *William Lacy*, b. 20 Sept., 1833, Wellsville, Ohio; m. *Cyrena Martha Lytle;* they had six sons and six daughters, (3) *Cornelia Ann*, who m. *James McKnight*.

5 vii. JOSEPH, b. 7 Apr., 1797; d. 16 July, 1881.

6 viii. PHINEAS HOWE, b. 16 Feb., 1799; d. 10 Oct., 1879.

7 ix. BRIGHAM, b. 1 June, 1801; d. 29 Aug., 1877.

x. LOUISA, b. 26 Sept., 1804; d. July, 1833; m. 1825, *Joel Sanford*, children: (1) *Mary*, b. 22 July, 1825, m. an officer in the Army and went to Mexico, (2) *Chancelar*, b. 11 Oct., 1827, m. *Nancy Jane Wear;* they had four sons and two daughters, (3) *Jane Watson*, b. 7 Feb., 1829; m. *Milton Howe*, had one son and one daughter, (4) *Joseph*, b. 9 Apr., 1833.

8 xi. LORENZO DOW, b. 19 Oct., 1807; d. 21 Nov., 1895.

Child of John[3] Young and Mrs. Hannah Brown Young:

i. EDWARD, b. 30 July, 1823, at Tyronne, Steuben Co., N. Y.; m. *Didama Vandarwaka*, 1 Jan., 1847; children: (1) *John*, (2) *Clarence*, (3) *Pamelia*.

4. JOHN[4] YOUNG II., *(John,[3] Joseph,[2] William[1])* the eldest son and fourth child of John and Nabby Howe Young was born in Hopkinton, Middlesex Co., Mass., the 22nd May, 1791. He joined the Methodist Church at the age of fifteen years—was ordained a preacher in that Church some years later—and when he heard the Gospel of the Church of Jesus Christ of Latter-day Saints preached he embraced its teachings with a whole hearted devotion that endured throughout his life. He was intensely

loyal and devoted to his younger brother, Brigham, and always looked up to him as prophet and leader after the death of the Prophet Joseph Smith. He requested that it should be said of him: "That of all other things, he was fond of hunting." He married (1st) 1813, Theodocia Kimball; (2nd), Mary Ann Gronsey Cleveland; (3) Sarah McCleave; (4th) Ann Oliver. He died 27th Apr., 1870.

Children of John[4] Young II and Theodocia Kimball Young:

i. CHARLOTTE, b. 7 Mar., 1814, in New York; m. *Eli Robinson* children: (1) *Deloss*, (2) *Celestia*.
ii. CAROLINE, b. 17 May, 1816, N. Y., m. *Martin Harris*, children: (1) *Martin, Jr.*, (2) *Caroline*, (3) *Julia*.
iii. CLARISSA, b. 7 Sept., 1820, N. Y.; m. *Dean Gould*; d. 1842.
iv. LOUISA, b. 1 May, 1822, Hector, Tompkins Co., N. Y.; m. (1st) *Luman Heath*, b. 12 Sept., 1804, N. Y.; d. Nov., 1850; children: (1) *Luman Delos*, b. 3 Apr., 1844, Kirtland, Ohio; d. July, 1845, (2) *Orson Omer*, b. 23 Mar., 1846, Nauvoo, Ill., (3) *Seraph Celestia*, b. 12 Oct., 1848 Kirtland, Ohio, d. Sept., 1849, (4) *Candaca*, b. 12 Oct., 1850, Council Bluffs, Ia.; d. 1842, m. (2nd) *Lyman Omer Littlefield*, b. 22 Nov., 1819, N. Y.; d. 1 Sept., 1893; child: *Lyman Omer Jr.*, b. 22 Mar., 1855, Council Bluffs, Ia.; d. 22 Mar., 1855.
v. CANDACA, b. 6 Apr., 1826, Hector, Tompkins Co., N. Y. *Theodocia Kimball Young* died in 1849.

Sarah McCleave was born 29 Oct., 1834, in Crawfordsburn, County Down, Ireland. d.

Children of John[4] Young II and Sarah McCleave Young:

i. LYDIA ANN, b. 7 Nov., 1854, Salt Lake City, Utah, m. *Marion Merrill*, children: (1) *Lydia Mabel*, b. 17 Dec., 1873 d. 16 July, 1880, (2) *Nellie Marie*, b. 14 Feb., 1877, d. 4 July, 1880, (3) *Madelon Young*, b. 18 May, 1875, m. *Franklin W. Merrill* (4) *Marion John*, b. 27 Apr., 1881, m. *Jessie Bushby*, (5) *Albert Washington*, b. 22 Feb., 1892, m. *Elsie Cowles*, (6) *Sarah*, b. 22 Apr., 1884, m. *Eugene J. McGinty*.
9 ii. JOHN MCCLEAVE, b. 7 Aug., 1856.

5. JOSEPH[4] YOUNG *(John,[3] Joseph,[2] William[1])* was born at Hopkinton, Mass., 7 Apr., 1797. He imbibed at an early period of life the spirit of religion, and joined the Methodists. He soon began to preach their doctrines, and was thus engaged, when, in the Spring of 1832, his brother, Brigham, brought the glad tidings of the restored Gospel of Jesus Christ, as announced by the Prophet Joseph Smith. He was baptized 6 Apr., 1832, and on the 1 Mar., 1835, was chosen and ordained as the first President of the Seventies in the Church, a

position which he honorably filled during the remainder of his life, a period of forty-six years. He m. (1st) Jane Adeline Bicknell, m. (2nd) July, 1845, Mrs. Lydia Caroline Hagar Flemming, m. (3rd) Feb., 1846, Lucinda Allen, m. (4th) Mary Ann Huntley and m. (5th) Sarah Jane Snow. He died at the age of 84—on the 16 July, 1881, leaving behind him sons and grandsons highly distinguished in many walks of life.

Jane Adeline Bicknell was married to Joseph Young the 14 Aug., 1814, at Utica, Hercinda County, New York. She was born 18 Aug., 1814, d. Jan. 1913, living to the great age of 98 and a half years.

Children of Joseph Young and Jane Adeline Bicknell Young:

i. JANE ADELINE, b. 17 Dec., 1834; m. *Charles Burtis Robbins;* children: (1) *Charlotte*, b. about 1856, m. *Hopkin John Mathews;* they had five sons and two daughters, (2) *John Y.*, about 1860; m. *Emily Maiben;* they had two daughters and two sons, (3) *Alice Edna*, b. 1862, m. (1st) *Charles Doialdson*, at his death, she m. (2nd) *Rudolph Dumbeck*, (4) *Charles R.*, b. 3 Mar., 1855; m. *Elizabeth Leaker;* children: one son, three daughters, (5) *Joseph B.*, b. 28 June, 1867; m *Ellen France;* children, two sons and one daughter, (6) *Seymour B.*, b. 20 Dec., 1869; m. *Josephine Solomon;* children, one son and two daughters, (7) *Le Grande*, b. 21 Feb., 1872; m. *Florence Phillips;* they had three sons, two daughters, (8) *George Y.*, b. 1874; m. *Margaret Rawl* —they had one son and five daughters.

ii. JOSEPH, b. 5 Feb., 1836, d. May, 1858.

10 iii. SEYMOUR BICKNELL, b. 3 Oct., 1837.

11 iv. LE GRANDE, b. 27 Dec., 1840.

v. JOHN CALVIN, b. 23 Nov., 1842; d. 11 Dec., 1843.

vi. MARY LOCRETIA, b. 2 Oct., 1844; d. 2 Oct., 1844.

vii. JULIA VILATE, b. 22 Oct., 1845, lives at Seattle, Wash.

viii. CHLOE ELIZA, b. 1 Sept., 1848; m. Denton Benedict.

ix. RHODA, b. 19 June, 1851; m. Thomas Macintosh, children: (1) *Denton* (2) *Ingles;* (3) *Thomas J.*, (4) *Jennie.*

x. HENRIETTA, b. 5 Dec., 1853; lives at Seattle, Wash.

Lydia Caroline Hagar, b. 13 Oct., 1817, at Wendall, Mass., m. (1st) a Mr. Flemming; (2nd) Joseph[4] Young, children:

Children of Joseph[4] Young and Lydia Caroline Hagar Flemming Young:

13 i. ISAAC, b. 27 Nov., 1846.

ii. FANNIE, b. 5 Dec., 1851, lives at Seattle, Wash.

iii. LYDIA CAROLINE, b. 12 Apr., 1854, d. unmd.

Lucinda Allen was born 2 June, 1824 at Dresden, N. Y.; m. Jan. or Feb., 1846.

Children of Joseph[4] Young and Lucinda Allen Young.

i. PHINEAS HOWE, b. 31 Dec., 1847, at Florence, Neb., d. 13 Mar., 1868.
ii. JOHN CORBIN, b. 21 Dec., 1851. Salt Lake City, Utah.
iii. JOSEPHINE MALISSA, b. 9 Mar., 1854, Salt Lake City, Utah.
iv. AUGUSTA ADAMS, b. 16 Mar., 1857, Salt Lake City, Utah.
v. WILLARD LORENZO, b. 14 Apr., 1861 Salt Lake City, Utah.

Children of Joseph[4] Young and Mary Ann Huntley Young:

i. ALMIRA, b.
ii. CLARENTINE, b.

Children of Joseph[4] Young and Sarah Jane Snow Young:

i. CHARLES EDWARD, b. about 1873; m. May Brown, granddaughter of Louisa Young Sanford; d.

6 PHINEAS HOWE[4] YOUNG *(John,[3] Joseph,[2] William[1])* was born in Hopkinton, Mass., 16 Feb., 1799. He joined the Church of Jesus Christ of Latter-day Saints, was several times in great danger from mobs, and passed through the trials and vicissitudes of the early days; being a sterling pioneer, he helped to build up the waste places of the desert, making it to blossom as the rose. He died 10 Oct., 1879, a faithful and earnest member of the Church, beloved by his family and friends. He m. (1st) Clarissa Hamilton, b. 3 Oct., 1799, in Brankfield, Mass.; (2nd) Lucy Cowdery, sister of Oliver Cowdery, one of the witnesses to the Book of Mormon; she was born 3 June, 1814 in Rutland, Vt. He m. (3rd) 12 Oct., 1853, Phebe Clark, b. 15 Sept., 1830, in Alvestoke Hardway, Hampshire, Eng., m. (4th) Maria James, b. Nov., 1826, in Herefordshire, Eng.

Children of Phineas Howe[4] Young and Clarissa Hamilton Young:

i. ORANGE, b. 5 July, 1817 or 1819, d. young.
ii. ABIGAIL, b. 3 Apr., 1821, in Wayne, Stueben Co., N. Y.
14 iii. BRIGHAM HAMILTON, b. 3 Jan., 1824, d. June, 1899.
iv. CLARISSA, b. 12 Oct., 1826, Canandagna Co., N. Y.
v. NANCY, b. 11 May, 1833, Pittsburg, Penn.

Children of Phineas Howe[4] Young and Lucy Pierce Cowdery Young:

i. PHINEAS HOWE, b. 16 Apr., 1837, Kirtland, O., d. young.
ii. SERAPH CELESTIA, b. 26 Dec., 1840, Kirtland, O., d. young.
iii. HARRIET FRANCES, 16 Sept., 1843, Kirtland, O.; m. *Edward*

Williamson, children: (1) *Earl*, (2) *Reginald*, (3) *Ernest*, (4) *Erma*, (5) *Percy*.

iv. LUCY ADELAIDE, b. 16 July, 1848, Kirtland, O.; m. Dr. Bevan and had one son, *Dalgomar*.

Children of Phineas Howe[4] Young and Phebe Clark Young:

i. CEDENIA, b. 17 Oct., 1854, d. Nov., 1855.

ii. PHEBE CELESTIA, b. 5 Dec., 1856, m. *James Pack*, children: (1) *Irving Howe*, b. 5 Aug., 1879, m. Mary Ethel Laney, and had three sons: (2) *Seraph Leona*, b. 4 Mar., 1881, m. Walter S. Horton, children: two sons and three daughters: (3) *Junie Genevieve*, b. 4 Feb., 1883, m. David A. Brinton and had three sons, d. 10 Apr., 1914; (4) *Celestia*, b. 24 Apr., 1885, m. David F. Van Wagoner and has two sons two daughters.

iii. VIRGINIA PARNELL, b. 16 Oct., 1858, m. and had seven children.

15 iv. PHINEAS HENRY, b. 10 Sept., 1860, d. 11 Sept., 1902.

v. SERAPH, b. 10 June, 1863, m. *William Henry White*, children: (1) *Phebe Celestia*, b. 4 Feb., 1883; (2) *William H. Jr.*, b. 30 Mar., 1887; (3) *Eleanor*, b. 3 Dec., 1889; (4) *Anthony G.*, b. 10 Aug., 1892; (5) *Seraph*, b. 7 Jan., 1896; (6) *Richard*, b. July, 1899.

vi. JULIA DEAN, b. 19 Mar., 1866, m. *Charles Frederick Chandler*, and has seven sons and four daughters.

vii. JOHN WILLARD, b. 2 Apr., 1868, d. 13 Oct., 1869.

viii. JOSEPH SEYMOUR, b. 4 Sept., 1870, d. 18 June, 1899.

16 ix. WILLIAM CLARK, b. 25 Apr., 1873.

Children of Phineas Howe Young and Maria James Young:

i. MATILDA ELEANOR, b. 4 Oct., 1858, m. *Parley Le Grande Young*, son of *Lorenzo D.[4] Young*, 1 Feb., 1883; see his record.

ii. MARIAN ROSS, b. 18 Dec., 1860, m. *Alonzo Mitchell* and had twelve children, nine sons and three daughters.

iii. EMMELINE AMELIA, b. 5 Mar., 1863, m. *Leon R. Pack*, and has three children, one son and two daughters.

iv. MAY ISABEL, b. 9 May, 1866, m. Dan Lambert and had five sons and four daughters.

(To Be Continued.)

ANCIENT AMERICAN RUINS AND THEIR STORY.

By James W. Lesueur, President of the Maricopa Stake of Zion.

When Ex-Governor Joseph W. Folk gave his last lyceum lecture in the Salt River valley, he visited some of the interesting ruins near Mesa. In the company were a school superintendent and an attorney. After viewing the ruins just north of Mesa the city superintendent said: "If I had all the silver in the United States I would give it to know the true history of these ruins." The attorney remarked: "It would be well worth it." Whereupon Governor Folk asked the question: "If some one should present you with the true history would you accept it?"

How many have thought when viewing these signs of an ancient civilization: "Oh, if they could only speak and tell the story of long ago."

How would you like me to tell you the wonderful story of the past? Let me outline the travels of an early people who came into this land to dwell.

Boturini says, "They were of the posterity of Shem, the son of Noah, who at the confusion of tongues, scattered themselves over many countries, whence some of them journeyed until they arrived at America." (Lord Kingsborough's Antiquities of America, Vol. 8, page 28.)

While on page 10 of the same volume we find that the inhabitants of Guatemala, where America was discovered, "believed that they were descended from the Jews and retained a tradition of the bondage which their ancestors suffered and their miraculous passage through the Red Sea."

Sahagan, in his history of New Spain, page 194, says "with respect to their origin, the account which their old men give is that they came by sea from towards the north, and it is certain that some vessels came, of a fashion and construction which they cannot explain. It is conjectured, however, from a tradition still preserved among the natives generally, that they proceeded from seven caves and that these seven caves were the seven ships in which the first settlers arrived, which is most agreeable to probable conjecture. The nation which first came to colonize this land came from towards Florida, and coasting along the sea shore, arrived and disembarked in the Port of Pauco, which they named 'Pauco,' which signifies 'the place where those arrived who crossed the water.' This nation came in quest of terrestrial paradise and styled themselves 'Tomakauclan,' which signifies 'we seek our home,' and they settled near the highest mountains which they could find in the neigh-

borhood. It would appear that they or their ancestors were in this affair directed by an oracle from God."

"According to Ixtlilxochitl, the Toltec tradition related that after the confusion of tongues the seven families who spoke the Toltec language set out for the new world." Bancroft's Native Races, Vol. 5.

"An Okanagar myth relates that they descended from a white couple who had been sent adrift from an island in the eastern ocean. Their long exposure on the ocean bronzed them to the color of which their descendants now are." Bancroft's Native Races, Vol. 5, page 22.

These early traditions would seem to contradict each other, yet they are true, for America was settled first by people who were present at the building of the Tower of Babel, about 2300 B. C., (Genesis 11:9), then by a son of King Zedekiah, about 600 B. C., and another company who left Jerusalem about the same time. The first company arrived on the east coast at or near the Port of Pauco, the second near Central America, and the third probably near Valparaiso, Chile, in South America.

The first company attained a great civilization, building great cities in the "narrow neck of land," or Central America, and Southern Mexico and Yucatan. The wonderful ruins of their cities stand today as monuments of their past greatness. Such ancient cities as Copan, Uronal, Palenque. Tochuantepec, Mitla and Chicken Itza in Southern Mexico and Central America rivaled the ancient civilization in Babylon.

Chornby in his "Ruins of America," page 336, speaking of Chicken Itza, wrote: "It was a city which I hazard little in saying must have been one of the largest the world has ever seen. I beheld before me for a circuit of many miles in diameter the walls of palaces, and temples and pyramids, more or less dilapidated."

Some of these ruins have trees growing out of them that were over a thousand years old.

In Norman's Rambles in Yucatan, pages 177 and 178, we read: "Evidently the city of Chicken Itza was an antiquity when the foundations of the Parthenon at Athens and the Coaca Maxima at Rome were being laid. The ruins of Yucatan belong to the remotest antiquity. Their age is not to be measured by hundreds but by thousands of years.

Above these ruins a later civilization built cities and the architecture, paintings and culture is very different.

Besides these ruins in Central America and Mexico, we find wonderful ruins in Peru and in Equador and Venezuela, and in the United States every ancient ruin shows that it has been built as a protection from invasion of an enemy. The fortifications around them were used to keep off the foe. In Ohio there are

ruins of walled enclosures covering 13, 31, 40, 8, 140 and 600 acres, where the ancients raised their crops with walls around to keep out the invaders.

One of the most interesting of the ruins of the United States is the one near Mesa, Arizona. The main building is 450 feet long and about 350 feet wide. The walls of the second story are four feet thick. There is an outer wall on the east side, the other outer walls having been removed by the land owners. This east outer wall is about 150 feet from the large building and is over 600 feet in length. Just a few hundred yards to the northeast is the ceremonial or council house, built the same shape as the tabernacle of Moses. The ruins of hundreds of smaller houses form a settlement several miles in length, the most of which have been leveled down by the farmers. Pottery, broken mattatas and bones cover the ruins, which give evidence of the extensive settlement that once flourished in the Salt River valley.

An old canal, found by the pioneers of Mesa in 1878, and excavated by them, still is in use as the main canal on the south side of the Salt River, told of these ancient settlers' understanding of irrigation. This canal was over 12 miles in length and was probably as large as it is today.

Another ruin south of Tempe and one midway between Tempe and Phoenix were also buildings of refuge to the ancient civilization.

The large ruins of Casa Grande were no doubt used by this same people.

The Book of Mormon is the true history of this people.

It gives an account of a people who left Babylon at the time of the building of the Tower of Babel, of their landing near the "narrow neck of land," and their great civilization there for two thousand years and their final extinction through sin, pestilence, and war until only one remained to tell the tale. This one named Coriantumr, traveled through the land until he found a people founded by one Mulek who had left Jerusalem and had led a colony to America. Later these people had met and amalgamated with the Nephites. The Nephites presumably had landed in America near Valparaiso, Chile, going northward, building cities and temples in Peru, then on again to Venezuela, Colombia and Equador, where they met Mulek's descendants, who arrived in America on the southern coast of Mexico and traveling south met the Nephites. The Jaredites' descendant whose forefathers came from Babylon at the time of the construction of the tower, also met these amalgamated colonists in their city of Zarahemla, which was probably situated on the banks of the Magdalena river.

So in the Indian tradition, when they say their forefathers came from the old world when the tower was building, told the truth and many tribes have this tradition. So also was the state-

ment true that they came from the land of the Jews for the Book of Mormon tells of Lehi preaching to the inhabitants of Jerusalem, and prophesying that if they did not repent they would be carried captive into Babylon. As they refused to heed his warning, he led his family and another away toward the Indian ocean. Here they constructed a ship by direction of God and with aid of a Liahona (sort of a compass), given them by the Lord, they guided the vessel which was eventually carried to the land of America, their terrestrial paradise, which they sought.

How minutely it all agrees with the Indian tradition. These Indians of America are descendants of this people called Nephites, Mulekites and Jaredites. The reason they have dark skin is shown in the Book of Mormon.

Fernando Mortesinos, probably the profoundest student of the ancient history of Peru, says that "that nation was originated by a people led by four brothers, the youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns."

The Book of Mormon says there were four brothers in this Nephite migration, named Laman, Lemuel, Sam and Nephi. The youngest, Nephi, was called by the Lord to be their prophet and leader. Laman and Lemuel rebelled against this leadership as they were wicked men and did not want a prophet to lead them, especially this younger brother. Because of this rebellion their descendants, leading a wicked, licentious, nomadic life became a "dark and loathsome people," says the Book of Mormon, and from these rebellious brothers have descended the Indian tribes of America.

The story of their ancestors, their customs, habits, religion, paintings and laws plainly show they were of Israelitish origin. The Indian tradition that says they were all of one color when they arrived is correct.

Lord Kingsborough, in his Antiquities of America, Vol 8, says:

"Having adduced many arguments in proof of Judaism having formerly been the established religion of the new world, another mystery, no less deserving of attention, remains to be explained, namely, how it happened that so many Christian rites could have been mixed up with the barbarous superstitions of the Mexicans and such a wonderful knowledge of the facts recorded in the gospels discovered among them."

This mystery is also cleared up in the Book of Mormon, for it tells that Jesus Christ, after he said to the people in Judea, "and other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd."—(John 10:16); and after his crucifixion and ascension in Palestine visited the inhabitants of America,

that they were the "other sheep." He ministered among them for 40 days, organizing the church with 12 Disciples, giving the teachings He had given in the Holy Land, baptizing the leaders, instituting the sacrament, performing miracles and establishing righteousness for a time in America and told them He would come again.

Small wonder then that so many tribes of Indians have traditions of a wonderful being who had supernatural power who had visited them.

Rosales, in his "History of Chile," reported by Lord Kingsborough, volume 6, page 419, writes: "In former times, they (the Chileans) had heard their fathers say, a wonderful man had come to that country wearing a long beard with shoes and a mantle, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath and wrought other marvels, healing at once the sick and giving sight to the blind."

Bancroft in Native Races, Vol. 6, pages 38 to 45, tells that all have tradition of a supreme wonderful being with a history like Christ, who introduced a religion among them and disappeared after having placed 12 men in charge over them. So universal is this tradition among the Indians that many are looking forward to the coming of Messiah.

Several tribes have tradition of a book which their people had The Quiches of Guatemala have restored from tradition some things which legend tells them were in the book and call it the "Popul Vah."

In American Antiquities and Indians by C. Colton of London, published in 1833, we read: "They (the Indians) assert that a book was once in possession of their ancestors and along with this recognition, they have tradition that the Great Spirit used to foretell to their fathers future events; that He controlled nature in their favor; that an angel once talked with them; that all the Indians descended from one man, who had 12 sons (Israel); that this man was a notable and renowned prince, having great dominion; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, will be restored to them, and that they will recover the book, all of which has been so long lost."

All this agrees with the Book of Mormon.

Regarding Superstition mountain, east of Mesa, the Pimas have a tradition that at one time the land was covered with water and the wicked drowned, those in a big boat only being saved. That the leader sent out a bird who came back with a leaf and they were guided to Superstition mountain, where the boat landed. The hundreds of image like pillars around the mountains are the

wicked, who turned to stone; that some day they will come to life; that the waters kept decreasing until only two streams remained of it, the Salt river on one side and the Gila river on the other.

Such traditions show their knowledge of the Noachian flood, and put a local application to it. Their ancestors had the writings of Moses as shown by the Book of Mormon, as well as the many legends of the Indian tribes all over America.

At least half a million people have been sustained for a time in the Salt River valley, after having been driven from their homes in Mexico and Central America. This valley and the Casa Grande valley would naturally be the rendezvous of the people coming from the south and hundreds of ruins in the two valleys prove it to be so. The canal systems brought out water from the ruins and the large fortifications housed the people when invasiion came. Finally destruction overtook them and they were driven eastward through the Mississippi valley and Ohio to the great lakes where they had to make their last stand about 400 years A. D.; their leader writing the final story of their destruction after finding his father's abridgement of prior history and hiding it in a hill. After 1400 years, God sent this same historian, now resurrected, to Joseph Smith, and the record was translated by him.

The story of the ruins is no longer a mystery. A mighty people lived here. Millions lost their lives in the hundred years of wars from 300 to 423 A. D. These ruins show their awful conflict after the ravages of time, when even greater destruction than the recent terrible war in Europe took place. More people were killed in America than in the European war. An entire white race was wiped off the face of the land—a warning against sinfulness in the nations—only the savage Indian remained.

What an example showing the wrath of God when a chosen people turn to idolatry and wickedness and refuse to repent!

"Righteousness exalteth a nation, but sin is a reproach to any people."

It is certainly a reproach to those ancient Nephites, and ought to be a warning to American peoples to serve the Lord.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 190.)

Junction (Panguitch Stake), the county seat of Piute county, Utah, was settled soon after the Black Hawk war by "Mormon" and non-"Mormon" settlers. It was organized as a Ward in 1887 and named Junction because of its location near the junction of the east and west forks of the Sevier river.

Kamas (Summit Stake), Summit County, Utah, is a farming ing settlement dating back to 1857, when it was settled by Thomas Rhoades and others and called Rhoades' Valley. Later, it was called Kamas Prairie, the open country having suggested that name. Finally, it was named Kamas, which is an Indian word meaning valley of roots, there being some thirty-five edible roots growing in the valley, all good for man, according to a statement recently made by S. M. Pack. Kamas was organized as a branch in 1860 and as a ward in 1877.

Kanab (Kanab Stake), Kane County, Utah, was named after the Kanab tribe of Indians. The town was first settled in 1864, vacated on account of Indian troubles in 1866 and settled permanently in 1871. Kanab is the headquarters of the Kanab Stake of Zion, and the town is near the boundary line between Utah and Arizona.

Kanarra (Parowan Stake), Iron County, Utah, is a small settlement founded in 1861 and named after a Piede Indian chief by the name of Kanarra. The settlement is situated on the Rim of the Basin, thirteen miles south of Cedar City.

Kane County, Utah, organized as a county in 1862, was named from the beginning in honor of Thomas L. Kane, who as a true and devoted friend to President Brigham Young and the Church generally rendered the Latter-day Saints efficient service at different times.

Kanesville (Weber Stake), Weber County, Utah, is an outgrowth of Hooper Ward, and was organized as a separate ward in 1886 and called Kanesville, in honor of the Thomas L. Kane previously mentioned. His acquaintance with the Latter-day Saints dates back to 1846. Kanesville, the present Council Bluffs, Pottawattamie County, Iowa, founded by the Latter-day Saints in 1846, was also named in honor of Thomas L. Kane.

Kanosh (Millard Stake), Millard County, Utah, was first settled in 1859 and called Corn Creek from the fact that the Pauvan Indians, prior to pioneer days, had a farm on that creek where they raised quantities of maize, or Indian corn. Afterwards

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the settlement was named Kanosh, in honor of the friendly and intelligent Indian chief Kanosh, who lived and died there.

KAYSVILLE (North Davis Stake), Davis County, Utah, was first settled in 1849, and was originally known as Kay's Creek, or Kay's Ward, thus named after William Kay, one of the first settlers of the place, and also the first bishop. Since 1856 the settlement has been known as Kaysville. It is now the headquarters of the North Davis Stake of Zion.

KELLEY Ward (Idaho Stake), Bannock County, Idaho, is a small settlement situated in the upper Portneuf Valley. It was settled in 1903 and named in honor of Charles Kelley, late president of the Box Elder Stake, whose sons were among the first settlers of Kelley.

KIMBALL (Shelley Stake), Bingham County, Idaho, a small farming settlement in Snake River Valley, was named in honor of Elias S. Kimball, the first president of the Blackfoot Stake.

KIMBALL (Alberta Stake), Alberta, Canada, is a small farming settlement inhabited by Latter-day Saints, named in honor of the late Heber C. Kimball.

KINGSTON (Panguitch Stake), Piute County, Utah, was a farming community, established in 1876 by Thomas R. King and family, as a United Order settlement. It was first organized as a branch, and later (1877) as a ward, continuing thus until 1887, when the Kingston Ward was divided into the Junction and Circleville wards.

KLINE (Young Stake), La Plata County, Colorado, is a scattered farming settlement, situated on the La Plata River, eighteen miles southwest of Durango. It was first settled in 1901, organized as a branch in 1903, and organized as a ward in 1907. The name Kline was suggested by a non-"Mormon" when the first postoffice was established on that part of the Redmesa bench.

KNIGHTSVILLE (Tintic Stake), Juab County, Utah, is a mining town, situated near the top of the mountains which separate Tintic Valley from Utah Valley. It is named in honor of Jesse Knight, of Provo, Utah County, a well-known and successful mining man.

KOOSHAREM (Sevier Stake), Sevier County, Utah, is a farming settlement situated in Grass Valley, thirty-six miles, by main traveled road, southeast of Richfield. The place was organized as a ward in 1877 and named Koosharem, the Indian name for red clover, which abounds in this valley.

LA BELLE (Rigby Stake), Jefferson County, Idaho, embraces a part of the so-called Poole's Island, in the Snake River Valley, and was first settled in 1883 as a part of the Menan Ward. When a branch organization was effected in 1885 it was named

Cleveland in honor of Grover Cleveland, then the President of the United States. But when the ward was organized, in 1886, it was named La Belle, the French word for "beautiful."

La Grande (Union Stake), Union County, Oregon, is the oldest settlement in the Grande Ronde Valley. When a sugar factory was built here, in 1887, mostly by "Mormon" capital, a number of Latter-day Saints were employed, and a branch of the Church was organized, June 17, 1900. This branch originally belonged to the Northwestern States Mission, but when the Union Stake was organized, in 1901, the Saints in La Grande (the Spanish word for great, or large) were organized as a ward of that stake.

Lake Shore (Nebo Stake), Nebo County, Utah, is a small farming settlement, an outgrowth of Spanish Fork, and was named Lake Shore because of its proximity to the south shore of the Utah Lake.

Lakeside (Snowflake Stake), Navajo County, Arizona, is a small mountain settlement, situated near a lake on the top of the Mogollon Mountains. It was organized as a ward June 25, 1912, and called Lakeside.

Laketown (Bear Lake Stake), Rich County, Utah, was settled in 1864, and organized as a ward in 1877, called Laketown, because of its location near the south end of Bear Lake. From the somewhat elevated situation of the settlement a beautiful view is had of the lake, looking northward.

Lakeview (Tooele Stake), Tooele County, Utah, was settled in 1850 and originally called Pine Canyon, owing to its location near the mouth of a canyon which abounded with pine trees. Later, the little settlement, which was organized as a Ward in 1877, was named Lakeview owing to its elevated location commanding a most beautiful view of the Great Salt Lake, looking toward the northwest.

Lake View (Utah Stake), Utah County, Utah, is a farming settlement situated near the confluence of the Provo river with the Utah lake. It is an outgrowth of Provo and was originally called the Provo 5th ward. Later it was called Lake View, being situated near the east shore of the Utah Lake.

Lanark (Bear Lake Stake), Bear Lake County, Idaho, is a farming district first settled in 1877 and organized as a Ward in 1893; it was named after the town of Lanark in Scotland, the birth place of President William Budge.

Lava (Portneuf Stake), Bannock County, Idaho, is the name of a small settlement situated in the Portneuf canyon, and named Lava because of the abundance of lava formation found in that part of the country.

Lava Hot Springs (Portneuf Stake), Bannock County, Idaho, is a resort situated in Portneuf canyon where hot springs

gush forth from the lava rocks. A sanatarium has been erected here of late years and a sufficient number of Latter-day Saints live here to constitute a ward.

La Verkin (St. George Stake), Washington County, Utah is a flourishing little settlement situated on the La Verkin bench, near the confluence of the La Verkin Creek with the Rio Virgen. The settlement dating back 1897 was named after the stream on which it is situated, the stream being named by early explorers.

Lawrence (Emery Stake), Emery County, Utah, was settled in 1879 and organized as a Ward in 1889. The place was probably named after the St. Lawrence river which forms part of the boundary between the United States and Canada.

Layton (North Davis Stake), Davis County, Utah, is an outgrowth of Kaysville and was organized as the Kaysville Second Ward in 1889. In 1892 the place was re-named and called Layton in honor of Christopher Layton who had served as a member of the Mormon Battalion and who acted as Bishop of Kaysville for many years.

Layton (St. Joseph Stake), Graham County, Arizona, was named in honor of Christopher Layton of Mormon Battalion fame and the first president of the St. Joseph Stake of Zoin. He was called from Kaysville, Utah, to preside in Arizona.

Leamington (Deseret Stake), Millard County, Utah, was settled in 1871 and organized as a Ward in 1883. It was named after the city of Leamington, in England.

Lebanon (St. Joseph Stake), Graham County, Arizona, is a small settlement of Saints, named after the mountains of Lebanon in Syria.

Leeds (St. George Stake), Washington County, Utah, is an outgrowth of Harrisburg. It was settled in 1867 and called Bennington in honor of Benjamin Stringham, one of the riginal settlers. In 1869 the name of the little town was changed to Leeds, after Leeds in England.

Le Grand (Liberty Stake), Salt Lake County, Utah, is an outgrowth of the First Ward, Salt Lake City, and when organized as a separate Ward in September, 1913, it was named LeGrand, in honor of Le Grand Young, one of the oldest residents of that part of Salt Lake City, and one of the largest real estate owners within the limits of the Ward.

Lehi (Alpine Stake), Utah County, Utah, was founded in 1850 and soon afterwards named Lehi in honor of the prophet Lehi, who, according to the Book of Mormon, left Jerusalem with his family about 600 years before Christ and settled in America.

Lehi (Maricopa Stake), Maricopa County, Arizona, is a Mormon settlement founded in 1887 and originally called Jonesville in honor of Daniel W. Jones, under whose direction the first settlement of the Saints was founded in the Great Salt River

Valley. Later the name was changed to Lehi in honor of Lehi of Book of Mormon fame.

Levan (Juab Stake), Juab County, Utah, is a small farming settlement situated on Chicken Creek; it was settled in 1868, organized as a branch in 1869 and organized as a Ward in 1877. It is supposed to have been named on account of its easterly location near the foot of the mountains from the Latin word levant, meaning the east or sunrise.

Lewiston (Benson Stake), Cache County, Utah, is a flourishing farming settlement founded by the Saints in 1870 and later called Lewiston in honor of Bishop Wm. H. Lewis, the first presiding Elder of the place.

Lewisville (Rigby Stake), Jefferson County, Idaho, was settled by Latter-day Saints in 1882, organized as a branch in 1883 and organized as a Ward in 1884. It was named in honor of Meriwether Lewis of the famous Clark and Lewis Expedition.

Liberty (Ogden Stake), Weber County, Utah, is an outgrowth of Eden and was organized as a Ward in 1892 and named Liberty which is a favorite name for American cities.

Liberty (Bear Lake Stake), Bear Lake County, Idaho, is a flourishing little settlement of Saints in Bear Lake Valley, founded in 1877 and named Liberty from the beginning.

Liberty Ward (Liberty Stake), Salt Lake County, Utah, is an outgrowth of the Second Ward of Salt Lake City and was organized as a separate Ward in 1907 and called Liberty, because of its location near Liberty Park. Liberty Park was formally named and opened to the public June 17, 1882.

Limhi (or Fort Limhi), in Lemhi County, Idaho, was the first Anglo-Saxon settlement in what is now the State of Idaho (formerly Oregon). It was located as a Latter-day Saint missionary station in 1855 under the direction of President Brigham Young and was continued until 1858 when the settlement was broken up on account of Indian troubles. The enterprise was known as the Salmon River Mission. A fort, of which the walls still stand, was called Fort Limhi, in honor of King Limhi of Book of Mormon fame.

Lindon (Alpine Stake), Utah County, Utah, is an outgrowth of Pleasant Grove. It was orginally known as Stringtown, but was named Lindon (should perhaps have been spelled Linden, i. e. linden tree) when it was organized as a Ward in 1901.

Lincoln (Bingham Stake), Bonneville County, Idaho, is a small settlement in Snake River Valley, named in honor of Abraham Lincoln, the 16th president of the United States.

Littleton (Morgan Stake), Morgan County, Utah, is a small settlement in the Weber Valley, named in honor of Colonel Jesse C. Little, an early Utah pioneer who was a prominent factor

in the early settlement of the place. Littleton was the first county seat of Morgan County.

Loa (Wayne Stake), Wayne County, Utah, is the principal settlement in Fremont Valley, and when a ward was first organized in that valley in 1878 it was called Fremont, both the settlement and the valleys being named in honor of John C. Fremont, the noted American explorer. But when a townsite was dedicated November 1, 1885, it was named Loa, after Mauna Loa, on the Hawaiian Islands, the name being suggested by Franklin W. Young, who had filled a mission in Hawaii.

Logan (Cache Stake), Cache County, Utah, was first settled in 1859 and named after Logan's Fort, or river, the mountain stream upon which the town is built. The Logan river was named in honor of Ephraim Logan, who lost his life while exploring the mountain streams of the Wasatch range as a member of the Jedediah Smith Exploring Company in 1828. (See Ashley Smith's Explorations, by Dale, page 283.) Logan is one of Utah's largest and most flourishing cities and has been divided into ten Bishop's wards. It is the headquarters of the Cache Stake of Zion and contains one of the Temples of the Church and also a beautiful and commodious tabernacle.

Lorenzo (Rigby Stake), Jefferson County, Idaho, is a farming settlement, covering a part of the so-called Poole's Island in the Snake river. It is an outgrowth of La Belle Ward and when first organized as a Ward in 1905 was called Lorenzo honoring the late Lorenzo Snow, the fifth president of the Church.

Luna (St. Johns Stake), Socorra County, New Mexico, is a small settlement situated in the Luna Valley, near the top of the San Francisco Mountains. It was first settled in and organized as a Ward in 1883. The Ward was first named Grant, in honor of Apostle Heber J. Grant, and afterwards changed to Heber, in honor of the same man. But in 1896 the name was changed to Luna, which was the name of the valley before the Saints located in it, and had been named in honor of the Luna Brothers (Mexicans) who had laid claim to the land without legal rights, before the "Mormons" came. Luna is the Latin name for moon.

Lund (North Weber Stake), White Pine County, Nevada, is a small farming settlement, named in honor of President Anthon H. Lund.

Lund (Idaho Stake), Bannock County, Idaho, is a small farming community covering a tract of land in Portneuf Valley. It was settled in 1893 and named Lund in honor of Carl Johan Lundgren, the first settler in that part of the country.

Lyman, or East Loa, (Wayne Stake), Wayne County, Utah, was called Wilmoth when the ward was first organized in 1893.

but the next year (1894) the name was changed to Lyman in honor of Apostle Francis M. Lyman.

LYMAN (Fremont Stake), Maddison County, Idaho, was first settled in 1883 and organized as a ward in 1884; it was named Lyman in honor of Apostle Francis M. Lyman.

LYMAN (Woodruff Stake), Uinta County, Wyoming, was first settled in 1892 and originally named Owen in honor of the young Apostle Abraham Owen Woodruff, but subsequently the name was changed to Lyman in honor of Apostle Francis M. Lyman.

LYNNE (North Weber Stake), Weber County, Utah, is a suburb of Ogden, and was first settled in 1849. The neighborhood was early known as Bingham's Fort, thus named after the late Bishop Erastus Bingham, when a fort was built as a protection against the Indians, but when organized as a Ward in 1877, it was named Lynne, after Lynn, Massachusetts, where many converts were made to "Mormonism" in the early days of the Church.

MOTIVES FOR ANCESTRAL STUDY.

By Pierson W. Banning, Editor of "The Liberty Bell," Los Angeles, California.

Way back in the time of mythology family records were in vogue. The standard established in recording the good and the bad for the various members of a family indicates clearly the ethics of the times among the gods.

The human family continues to distinguish between what it considers good and bad, and eschews in most cases that which does not meet the standards of the times. Thus we find in the average family history, as prepared and preserved these days, a more or less one-sided account of the generations and their part in the history of the times.

Like practically all recorded history, the motive back of the one recording it must first be ascertained if possible, before a true understanding of the same can be obtained.

With this in mind we at times are brought face to face with the purpose of the present-day recorder of family history. In trying to arrive at something accurate we are forced to the fundamental question again, of what is the motive of the person or persons attempting to secure and preserve such information.

As this world is made up of every sort of people, and as those with a genealogical bent come from among them, we find all classes of mentality keenly interested. In one case we see the

man or woman whose pride and ego predominate. Such a person will usually have as a motive the recording of the achievements and big things only of the members of the family. They will often attempt to live on the reflected glory of what their well known ancestors did in their day, and take great pride in boasting about this. To them must we look for the greatest advertisers of genealogical research, for it is they who speak of it at every opportunity and from them the public receives its false impression of what is taken as the real purpose and motive for family research. Unfortunately the public sees thereby but one view, and that distorted, of the true purpose of ancestral study.

Again we find a person lacking all pride and with such evident self-effacement that the purpose for the search for family history and its recording, or the motive for the interest in it, is hardly ascertainable to the casual observer. Such a person, instead of advertising the work of genealogy as is done by a person of pride, is seldom noticed in his work by the casual observer. The interest that prompts the collection of data in this case, therefore, comes from an entirely different motive. It cannot be charged to desire to feature, what one's ancestors did, no matter how laudable, or to try to bolster himself up on their records, but is traceable to some other inspiration.

A closer study of this class of workers will lead to various conclusions. One will be found to enjoy it because of the love of research alone, which might just as well have taken other channels but for some reason started along the lines of family history. Another has the desire to know the part which his ancestors took in the affairs of the country and their responsibility and dependability in historic times. Others are interested in the efforts of their forebears for the part they took in the defense of the country in times of crisis. Additional purposes often prompt research, such as eugenics and the study of allied subjects. Again, we find those who are in it from the dollar and cent standpoint.

Therefore, when the question of what is genealogy, what is its purpose, its objects, its value and worth, we must find out the motive back of such efforts.

There are organizations that investigate these matters from a purely scientific standpoint, and that take them up in a cold, scientific way, allowing neither sentiment nor bias to enter into the statement and conclusions arrived at.

There are organizations that take up the study of genealogical matters from the pride standpoint, and the preserving of as many records of achievements as may be possible of their antecedents. Such organizations have nothing other than a selfish motive and can claim no right for existence other than self or self-aggradizement by reflected glory as it were. Such organ-

izations are not infrequently the ones that public criticism is directed at, when such is heard.

Then there are organizations that add one feature or another to this self glorification by claiming that they are preserving such records for posterity, as a better means of their being made obtainable by posterity when desired. Still other ideas are found from time to time as many close observers recognize.

The Latter-day Saints, or "Mormomns" study and do research in genealogy purely from a religious motive, to get the records of their ancestors that they might do a vicarious work of salvation for them.

There is one group of organizations that base membership on ancestral records in part, that while they may not be called entirely unselfish, still use the ancestral feature in a way that is incidental to the real purpose for which they stand. This class of organizations are the various patriotic societies that have sprung up during the past generation, which are organized to commemorate the wars of this country.

These societies base membership upon descent from those who fought in the wars of the country, but the ancestral feature is not the main work of these bodies as organized. However, if a person of pride and ego happens to give off an impression that reflects on the real purpose for which patriotic bodies stand who have ancestral requirement for membership, just remember all is not gold that glitters. The purpose of such bodies is not self-aggrandizement or trying to trade on the name and fame of one's ancestors. It is only an attempt to awaken a keener feeling of the personal element and personal touch in connection with the history of this glorious land of ours.

Some exceptions among such organizations may exist, for in the course of years it is not strange to learn of this or that organization changing in its ideas or policies. However, such is not the known purpose of any of the patriotic societies of the country at this time.

And with it all the human element enters into patriotic societies just as it does in religious and other organizations. An organization should not be criticised by the inconsistent acts or expressions of individual members. At times they fail to take their lesson seriously enough and the mischief they may do is difficult to overcome.

A notable example of advancement may be cited in the case of the Society, Sons of the Revolution. Organized in 1876 in New York city to commemorate the War of the Revolution, which gave this country its independence, it had as one of its main objects the collection and preservation of the history and relics of the period it commemorated, and the spreading and keeping alive of a patriotic sentiment throughout the land. Conditions

in some of these State societies have today reached a point, however, where not only is the patriotic feature well known and a power, but the collection of historical records and matter has assumed such proportions that they are known nationally for their worth. In the case of the Society, Sons of the Revolution, in the State of California, with headquarters in Los Angeles, it has developed to a greater extent in its historical collections than any of the other societies. It today includes American history, genealogy records not only for the Revolutionary period, but goes back to the earliest known records of the original Colonies. And in addition to this, it collects similar records for all the wars of this country to the present time, and historical and genealogical information for all periods since the first emigrants arrived in America to the present generation, and for each of the colonies and all the States and possessions of the country today. In fact it has become a wonderful historical reference library, and as such exceeds any other collection owned by any society of the same nature anywhere in the United States. A number of other State societies are beginning to follow the lead of the California Society, Sons of the Revolution, in this matter, and it may not be surprising to eventually find that this organization, originally only a patriotic society, has taken on as much of the historical as any other feature. This is a natural outcome for a knowledge of our land is essential to the most intelligent patriotic spirit.

The above gives an excellent insight into the work of one class of such societies basing membership on ancestral requirement but not featuring ancestry. The fact that a man is able to trace his family record back to any given period in the history of the land, gives him no reason for considering himself a better man, as between man and man. However, it does give him one thing that those unable to trace their family lines back to such periods do not have. No matter how patriotic and loyal a man be who is unable to qualify for membership in any of these societies, he misses that something that a member of such a society does have, which we might call the personal element or touch with the development of his country, that is to be had only when one knows that for generations back his family took part in upholding the government. This gives a strong moral backing to the members of such a patriotic society, for a continuation of this loyalty and a standard of citizenship that can not be questioned. It is this personal touch and association with the growth and development of this country's history and the part taken in it by his forebears, that makes each member feel as a loyal citizen, that he must be ready and willing to stand behind his government to the very last. He should be the last person to ever be questioned by the public as to his motives. He

should always be looked to for leadership in emergencies. If he can not be counted on at such times, why should the loyal citizens who have never affiliated with an organization standing specifically for such ideals, be expected to do more?

Its true appeal is loyalty to our country, respect for our flag and institutions, and a continuance of the principles of freedom. This is the real purpose for the existence of such ancestral patriotic bodies.

GENEALOGICAL AND TEMPLE NOTES.

CARDS FOR RECORD OF TEMPLE WORK.

One of the things the Genealogical Society of Utah is trying to do is to prevent, as far as possible, the duplication of temple work. To help in this praiseworthy labor, the society has had a small card printed and distributed extensively on which may be recorded the simple facts required. These facts are: The name of the family; the town, and state or country where the family originally came from (not the present residence); what work if any has been done and at what temple; when the work was begun; at the instance of whom (the heir); name and address of the one now having charge of the work; date of making out the card.

Ward representatives of the society as well as Relief Society workers have been asked to visit among the families of Church members and obtain the information here required, then place it neatly on the cards; using either a typewriter or ink, and then send the cards to the office of the Genealogical society to be placed on file for reference and checking.

One card only is required for each family. For instance, John Brown may have six sons who also have families. One card will suffice for all these Brown families because they are but one, genealogically speaking. Where this Brown family live close enough for easy communication between each other, this should be explained. Where the various branches live far apart, it might be well for each branch to make out a card, for if one branch depends on the other to make it out, it might be that none is made and thus the family be missed altgoether. When these cards come to the office of the Genealogical society, they are sorted and the superfluous or duplicate cards thrown out. It is earnestly requested that in wards where this work has not been done that the ward representative take the matter in hand. Cards will be sent from the Genealogical society office free of charge on request. Do not ask for more than will be required.

HOW TO OBTAIN INFORMATION FROM THE TEMPLES.

The following information issued by the recorder of the Salt Lake temple is given in reply to many inquiries regarding how to obtain information of work done in the temples:

"Lists of baptisms or sealings, that are left with the recorder, can be obtained from the doorkeeper after they are recorded; if not called for within a reasonable time [a few years] they are destroyed. If the address of owner of such lists is furnished, and postage paid, the lists will be mailed.

"All ordinances performed should be promptly entered in the Family Record of Temple Work.

"When it is necessary to apply for information concerning ordinance work that has been done in the Salt Lake temple, or endowment house, the applicant should furnish the recorder the name of the heir, or individual at whose instance, or by whose authorization the ordinances were attended to, and, as near as can be ascertained, the date, or the year in which such work was probably done, designating the ordinances—baptisms, endowments, sealings of husbands and wives, or sealings of children—and if the work was done in behalf of the dead or of the living. [The ordinances of endowments for the dead, and sealing of children, were not performed in the endowment house.] Transcripts of such information involving considerable research and copying are charged for at the rate of 50 cents an hour." Address: The Recorder, L. D. S. Temple, Salt Lake City, Utah.

GENEALOGY IN BRIGHAM YOUNG UNIVERSITY.

For some years past the study of genealogy and its connection with the gathering and recording of names connected with temple work, has been given attention at the B. Y. University at Provo. Last year Instructor E. D. Partridge conducted this class and he gives the following interesting account of the work:

"In some of the Church schools it has been customary to substitute for the last five weeks of regular theology, a course in what is called Church activity work. Students in the higher classes are permitted to elect one of the following. Missionary work, hymnology, Y. M. M. I. A. leadership, Y. L. M. I. A. leadership, ward teaching, etc. Courses are planned with the aim of preparing young people to become efficient leaders and followers in these different lines of activity. The thought arose at the B. Y. U., why not include a course in genealogy and record making. After some deliberation, it was decided to offer the course and an opportunity was given to explain the nature of the work, in devotional exercises. The Spirit of Elijah was surely present upon this occasion, for as soon as the speaker had finished

his announcement, Prest. Brimhall arose and spoke about as follows: 'I have been very much interested in the remarks just made—more so I believe than I was by the pleadings of my mother who tried hard before her death to impress me with the importance of temple work. There was one remark which struck me with a great deal of force. Every ward in the Church needs from five to ten efficient Mutual workers. Every ward needs from ten to twenty energentic ward teachers—a faithful choir leader and faithful missionaries, but every family needs a trained genealogist. I never looked at it in this light before, but it is certainly true. We are a record keeping people; and yet how few there are of us who are keeping correct genealogical records, etc. The president strongly urged the students to take up the work. The result was a class of twenty-eight enthusiastic members. An invitation was given to the people of the near by wards to take the course and several took advantage of it. It is very likely that hundreds will elect this course in the future, for it is one of the most important things for a Latter-day Saint to know.

"The laboratory work connected with the course was as follows: At the first meeting of the class each student was told that he would be expected to make a complete record of his family beginning with his second great grand-father and bringing it up to date. The information being obtained in any way possible. They began immediately. Most of them had the real, live experiences of the genealogist in collecting this data. The records were made in the 'pencil note book.' In most cases these, when completed were the only record in existence of the family and hence they were highly prized by the owner.

"To get credit for the course, the student must hand in the record complete and also all temple sheets necessary to do the temple work for those who were dead.

"The students took hold of the work with earnestness, and though the work will no doubt be improved upon, some 'permanent' genealogists, were no doubt made by the efforts of last year."

"NOTHING REMAINS."

William Thaddeus Harris closes an interesting collection of "Epitaphs from the Old-Burying Ground" of Cambridge, Mass., (printed in 1845) with the following remarks:

"My task is finished. The path of the schoolboy has led him through the neglected spot, among mouldering graves and moss-covered, leaning stones, where rest many of the wise and good, and where,

> " 'Each in his narrow cell for ever laid
> The rude forefathers of the hamlet sleep.'

"There have been gathered the records of the dead; once more their forgotten names have been brought to view; their tale has been briefly told; and nothing remains but to add, rest in peace."

"Nothing remains." To the eyes of the world, there is nothing to be seen beyond the grave. To the understanding of the world, there is nothing more to do for those whose spirits have gone into the great spirit world while their bodies rest in the grave. But to the Latter-day Saints, whose eyes and understandings have been touched with the divine light of modern revelation, there is much more, both to see and to do for these many "wise and good" people. In the world where they have gone they must hear the perfect plan of salvation; and those who remain in earth-life must perform for them the saving ordinances of salvation in their behalf. In order to do this, their names and some information about them must be had. For this we go to the records; and thus it comes about that the gatherer of the records and the temple worker are laboring hand in hand for the salvation of God's children.

WEBER TRI-STAKE CONVENTION.

On Sunday, Nov. 31, the three stakes of Ogden, Weber and North Weber met in the Weber academy, Ogden, in a convention of secretaries and recorders of all the organizations of the stakes. A large number of these workers were present. The meeting convened in the large assembly room of the academy and was presided over by the stake clerks. At this meeting general instructions were given by Bishop David A. Smith, Nephi Anderson of the Genealogical society and Eli Holton, Ogden stake clerk. Those present then separated into the various departments in which they were interested.

A fair representation was present in the genealogical department. Representatives Thomas Clark of the Ogden stake, R. D. Roberts of the Weber stake, and Charles Kingston of the North Weber stake reported the condition of the work in their various stakes and gave other instructive and inspirational remarks. Nephi Anderson from the Genealogical society's office then addressed the meeting, pointing out the fact that the great work of salvation for the dead and its accompanying genealogical work could not be relegated to any auxiliary in the Church, because the principles and ordinances involved pertained to the very foundation of the Church itself. From the beginning, this people have been a temple building people, and therefore the work in the temples is an essential part of the Church work. The Genealogical society of the Church, therefore, is not, strictly speaking, an auxiliary, but a part of the Church. Church workers in all departments should more fully realize this truth.

ACTIVITY IN MARICOPA STAKE.

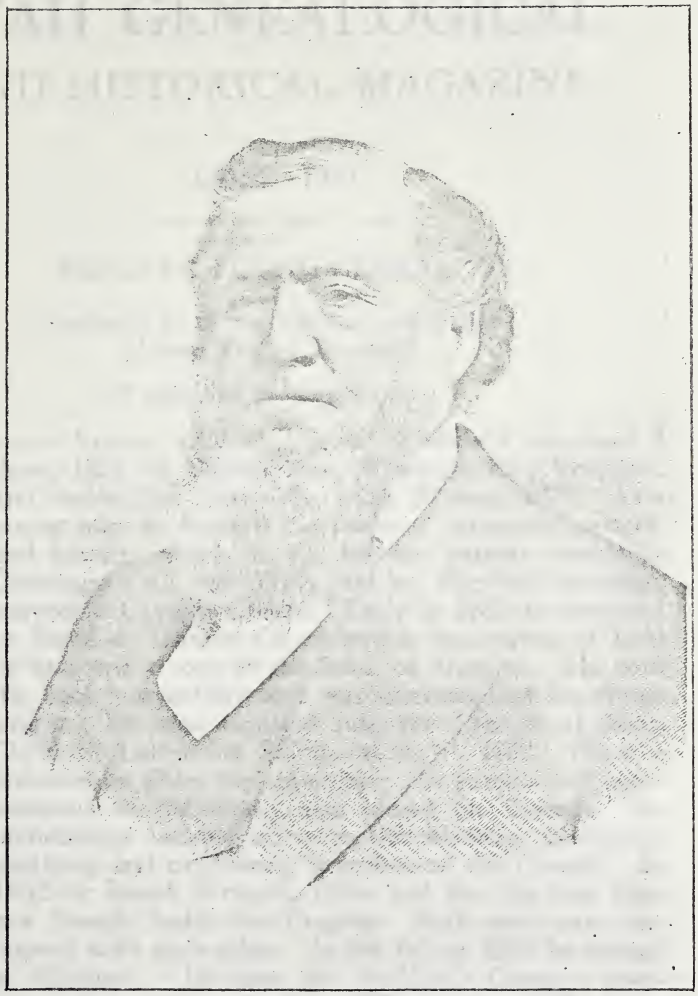
Elder F. T. Pomeroy, representative of the Genealogical society of the Maricopa stake, sends us a report of the activity recently made manifest in their stake. He states that the stake presidency and the bishops of the wards are lending their active support to the work of the Genealogical society of the stake. "For the past year," he says, "the Genealogical classes have been meeting on the fourth Sunday of each month, occupying the Parents' Class section of the Sunday school, and they are having glorious success in detailed class work." The movement for a temple in Arizona is arousing the people to a keen interest in not only the building itself, but in the important matter of obtaining and properly recording names necessary for the carrying on the work in the temple when it shall have been erected.

INTEREST IN UINTA STAKE.

Elder James H. Wallis, the representative of the Genealogical society of Uinta stake, sent us recently a large list of new memberships and magazine subscriptions, together with a printed circular of instructions which he had formulated and sent to all the wards. Elder Wallis, who is a publisher, has access to the printing press, and is using it to fine advantage in the carrying on of his work in the stake.

THE HAWAIIAN TEMPLE.

"The dedication of the Temple at Laie in the Hawaiian Islands, November 27th, 1919, is an event of special importance. Not only is it of beautiful appearance, on a magnificent site with lovely surroundings, and grand interior adornment and furnishings of a high order, but it is unique in its purposes and intent. It is designed for ordinance work for the living and the dead, to be performed only by Latter-day Saints considered worthy of the privilege. It will be used for those who inhabit the islands of the Pacific, and Australia and New Zealand, and their progenitors who have passed away. A more imposing Temple is nearly completed in Canada, which will be dedicated in due time, and used for similar purposes by the Saints in that region, like the Temples in St. George, in Manti, in Logan, and in Salt Lake City." —*From Christmas Greeting of First Presidency.*



PRESIDENT BRIGHAM YOUNG.

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

APRIL, 1920.

BRIGHAM YOUNG GENEALOGY

COMPILED BY SUSA YOUNG GATES AND
MABEL YOUNG SANBORN.

(Continued from page 27.)

7. BRIGHAM YOUNG, *(John,[3] Joseph,[2] William[1])* was born 1 June, 1801, in Whitingham, Windham Co., Vermont; and died in Salt Lake City, Utah, 29 Aug., 1877. As a young man he learned the trade of carpenter, painter, and glazier. Early in his life his parents moved to Chenango Co., New York, and he, after his marriage, moved to Cayuga County. Early in 1829 he removed to Mendon, Monroe Co., where in the spring of 1830 he first saw a copy of the Book of Mormon. He read the book prayerfully and was convinced of its divine origin. He was baptized into the Church of Jesus Christ of Latter-day Saints, 14 April, 1832. He was ordained an Elder the same day. His parents and other members of the family also joined the Church. He immediately became active in the ministry, preaching, baptizing and organizing branches of the Church. In 1832 he vsited Kirtland, Ohio and for the first time met Joseph Smith the Prophet. Both men were impressed with each other. In the fall of 1833 he moved to Kirtland. He took part in Zion's Camp, a company of men organized in 1834 to give aid to the persecuted "Mormons" in Missouri. He was chosen a member of the first quorum of Twelve Apostles, 14 Feb., 1835. In 1838 he moved to Far West, Missouri. When his people were driven from that state, Brigham Young—in the absence of Joseph Smith and many of the other leaders who were in prison, organized and led the people to a place of safety in Illinois. He left

Nauvoo, Ill., 14 Sept., 1839 on his first mission to England, returning 1 July, 1841. As president of the Twelve Apostles, he took part in the activities of building up the Church and also the city of Nauvoo. He was on a mission in the Eastern States when Joseph Smith was martyred. He immediately hurried to Nauvoo, and soon, because of his position as president of the Twelve—which quorum succeeds to the presidency of the Church at the death of the president he became the acknowledged leader of the Church. Persecutions at Nauvoo becoming fierce, the "Mormons" decided to move to some place in or beyond the Rocky Mountains. In February, 1846, he led the advanced Company westward across Iowa, where they established temporary resting places. In April, 1847, he with 147 others began their pioneer journey across the plains and mountains, and arrived in Salt Lake Valley 24 July, 1847. In August of the same year, he returned to Winter Quarters, Nebraska, where, 27 Dec., 1847 he was sustained as President of the Church by vote of its members in conference. He returned to Salt Lake City in Sept., 1848. From this time on his activities were devoted to the building up of the Church and the Western country generally. He traveled extensively among the new settlements as counselor, director, and friend to the people. The President of the United States appointed him the first governor of the territory of Utah in 1851, which position he held for eight years. Through his tactful courage the U. S. troops sent to Utah in 1857-8 to put down an imaginary rebellion passed peacefully through Salt Lake City to their encampment, and the people were not molested. President Young was greatly interested in temple building. He began the erection of four in Utah, those at Salt Lake, St. George, Manti, and Logan. He lived to dedicate the one at St. George, in which he continued the administration of the ordinances of the gospel for the living and the dead.

For personal and other descriptions of Brigham Young, see articles in this magazine. The heart and mind of the man may be largely judged by his teachings, some of which are found in this issue of this magazine, "Out of the abundance of the heart the mouth speaketh."

Brigham Young m. 8 Oct., 1824, Miriam Works, daughter of Asa and Jerusha Works. She was b. 7 June, 1806, Aurelius, Cayuga County, New York; and d. 8 Sept., 1832, leaving two little girls.

Children of Brigham[4] Young and Miriam Works Young:

i. ELIZABETH, b. 26 Sept., 1825, Aurelius, Cayuga Co., New York, d. 1904; m. Edmund Ellsworth, b. 10 July, 1819, Paris Oneida Co., N. Y., they had: (1) *Charlotte*, b. 1 July, 1843, Nauvoo, Hancock Co., Ill., d. 24 Dec., 1853; (2) *Edmund II*, b. 7 Oct., 1845, Nauvoo, Ill., m. Ellen C. Blair, children; Edmund, b. 7 Aug., 1868, Seth Millington b. 30 Aug., 1870, Frank Blair, b. 28 Oct., 1872, Clara Cornelia, b. 31 Oct., 1874, John Willard, b. 31 Oct., 1878, Elizabeth Young, b. 6 July, 1880, Alonzo Sheridan, b. 16 Sept., 1883, Preston B., b. 6 May, 1887; (3) *Rowennah W.*, b. 1 May, 1848, d. 10 Apr., 1880, m. John Howard, had: John Henry, b. 21 Nov., 1870; (4) *Brigham Henry*, b. 23 Nov., 1850, m. Helen Adelia Gibson, children: Alice Elizabeth, b. 25 Sept., 1870, Brigham, b. 11 Aug., 1872, Charles Eliot, b. 10 Aug., 1874, John Willard, b. 28 Dec., 1876, Joseph, b. 24 Apr., 1877, Marian Vilate, b. 24 Oct., 1879, Claude William, b. 27 Feb., 1881, Lovill Edgar, b. 21 May, 1883, Curtis K., b. 11 Sept., 1885, Crystal Vere, b. 11 Dec., 1888, Sarah Eliza, b. 23 June, 1890; (5) *Alice Vilate*, b. 22 Nov., 1852, m. James O. Swift, and had: Alice, b. 25 Sept., 1873, James, Luna, William, b. 16 May, 1876, Owen, Joseph, Lewis and Lorenzo; (6) *Luna Caroline*, b. 17 Nov., 1854, m. Richard Franklin Jardine, children: Luna, b. 13 Jan., 1871, Richard Franklin II, 3 Nov., 1872, James Leo, b. 17 July, 1875, Rowennah Wilmot, b. 10 July, 1877, Edmund Laroy, b. 16 Oct., 1879, Elizabeth Young, b. 19 Jan., 1882, John William, b. 8 Mar., 1884, Minnie Bell, b. 21 Apr., 1886, Joseph Arthur, b. 21 May, 1888, Ellen, b. 7 Jan., 1891, Hamilton Lester, b. 15 Sept., 1892, Mary Mildred, b. 22 Mar., 1897, Ruth, b. 21 Jan., 1900; (7) *John W.*, b. 15 June, 1858, d.—; (8) *Minnie*, b. 1 Mar., 1861, m. Emmett Mousley.

ii. VILATE, b. 1 June, 1830, Mendon, Monroe Co., New York, d. 19 Nov., 1902; m. Charles Franklin Decker, 4 Feb., 1847, children; (1) *Miriam Vilate*, b. 15 Jan., 1848, d. 12 Jan., 1888, m. 1st, Louie Granger, children: Louie Edwin, b. Mar. 1873, Henry Corydon, m. 2nd, George Benton Davis, children: Ray, b. 5 May, 1881, Charlie Decker, b. 4 May, 1883, George Benton II, b. 1 Dec., 1885; (2) *Alice Luella*, b. 23 July, 1851, m. 1st John A. Raine, child: Genevieve B., b. 28 Apr., 1879, m. 2nd Charles Scott Cunningham, children: Charles Scott II, b. 19 Apr., 1882, Katie Vilate, b. 31 Aug., 1884, m. 3rd Joseph Pitt; (3) *Charles Franklin*, b. 24 May, 1854, d. 10 July, 1877, m. Annie Thomas, no issue; (4) *Louie Isaac*, b. 4 June, 1857, d. Jan., 1864; (5) *Brigham Le Ray*, b. 14 Jan., 1859, d. Nov., 1910, m. 1st, Fannie Caroline Taylor, child: Bessie, b. Apr., 1885, m. 2nd Emma Kammerman, children: Rawlins K., b. 15 Nov., 1894, Eric K., b. 19 Feb., 1898, Louie K., b. 8 Jan., 1902, Harold K., b. 30 July, 1904; (6) *Loretta Elmina*, b. 24 Dec., 1861, d. 4 June, 1897, m. Heber Charles Sorenson, children: Frank, b. Nov., 1880, Fred Dale, b. 7 Jan., 1882, Guy Erwin, b. Oct., 1883, Heber Custer, b. Dec., 1890, Bryan Bland, b. 23 Feb., 1897, Wilamina Christina, b. Mar., 1889; (7) *Lois Elizabeth*, b. 22 June, 1865, d. 27 Sept., 1867; (8) *Ferra Wallace*, b.

26 Jan., 1872, m. Leila Rogers, child: Loretta, b. Oct., 1897.

Brigham Young m. 18 Feb., 1834, at Kirtland, Ohio, Mary Ann Angell, daughter of James and Phoebe Morton Angell. She was born 8 June, 1803, at Seneca, Ontario County, New York, and died 27 June, 1882. She was a cousin on her mother's side to the Hon. Levi P. Morton of the United States Senate. In her later years she was known as "Mother Young" and was much esteemed as the "Mother" of the family. In looks she always suggested the portraits of Martha Washington the "Mother" of our Country.

Children of Brigham[4] Young and Mary Ann Angell Young.

17 i. JOSEPH ANGELL, b. 13 Oct., 1834; d. 5 Aug., 1875.

18 ii. BRIGHAM II, (twin) b. 18 Dec., 1836; d. 11 Apr., 1904.

iii. MARY ANN, (twin) b. 18 Dec., 1836; d. infant.

iv. ALICE, b. 4 Sept., 1839, Montrose, Iowa, d. 2 Nov., 1874; m. 26 Oct., 1856, Hiram Bradley Clawson, b. 7 Nov., 1826, Utica, New York; children: (1) *John Willard,* b. 18 Jan., 1858, he is an eminent portrait painter, well-known in the United States, m. Mary Alice Clark, b. 18 Aug., 1863, children: Willard Wesley, b. 28 Nov., 1882, Louise Davenport, b. 31 May, 1886, Consuella, b. 16 Dec., 1909; (2) *Leo Herbert,* b. 22 Oct., 1859, m. 15 Oct., 1885, Lizzie S. Watson, b. 21 June, 1863, children: Marion Sutherland, b. 8 Sept., 1886, Alice Young, b. 21 Aug., 1888, Leone, b. 15 Jan., 1890, Roburta, b. 12 Jan., 1893, Watson Monroe, b. 21 Mar., 1896, Elizabeth, b. 4 June, 1898, Leo Herbert, b. 23 July, 1900; (3) *Walter Scott,* b. 1 Dec., 1861, d—, m. May Allen, b. 4 Sept., 1868, child: Walter Allen, b. 30 Oct., 1887; (4) *Selden Irwin,* b. 20 Mar., 1864, m. 19 Nov., 1885, Clara Morris, b. 9 Mar., 1869, children: Cora, b. 6 Oct., 1888, Helen, b. 27 Dec., 1890, Irwin, b. 13 Jan., 1892, Julion, b. 21 Oct., 1898, both sons were in the World War.

v. LUNA, b. 20 Aug., 1842, Nauvoo, Ill., m. 4 Apr., 1861, George W. Thatcher, b. 1 Feb., 1840, Springfield, Ill., d. 23 Dec., 1902; children: (1) *Virginia Mary,* b. 15 Jan., 1862, d. 5 Dec., 1886, m. Edmund Burke Spencer, children: Gladys, b. 7 May, 1882, Edmund B. II b. 2 Nov., 1884; (2) *Alice Young,* b. 18 July, 1863, d. 13 Mar. 1864; (3) *Nellie May,* b. 12 Oct., 1864, m. George Elias Blair, children: Virginia, b. 29 Apr., 1890, Millington, b. 4 Feb., 1894, Phillip T., b. 24 Apr., 1896, Kathryn b. 28 July, 1899, George W. T., b. 21 Aug., 1903; (4) *George Washington II,* b. 9 Aug., 1886, m. Emily Jane Crismon; (5) *Nettie Young,* b. 13 Sept., 1868, m. Robert Wallace Sloan, children: Robert W. II, b. 5 May, 1889, George E., b. 2 Nov., 1892, Richard T., b. 5 July, 1900; (6) *Brigham Guy,* b. 10 Sept., 1870, m. Florence Bell Beatie, child: Guy, b. 8 Mar., 1896; (7) *Kathrine,* b. 20 Sept., 1873, m. David H. L. Thomas, children: Lallis Young, b. 5 Apr., 1894, Winfred W., b. 24 Feb., 1896, Luna Jocelyn, b. 26

Apr., 1902, David T., b. 21 Feb., 1908; (8) *Luna Angell*, b. 17 Dec., 1875, m. Alfred L. Farrell, children: Luna C., b. 17 July, 1898, Alfred T., b. Mar., 1900, Maxwell T., b. Oct., 1902, Janet E., b. 28 July, 1905, William S., b. Apr., 1908; (9) *Constance*, b. 25 Nov., 1880, d. 3 May, 1905, m. Alexander Nibley, child: Constance T., b. 23 May, 1904; (10) Phylis, b. 16 Jan., 1883, m. William Spicker, children: William G., b. 1 Mar., 1910, Mary Angell, b. 31 Aug., 1914, Mark Guy, b. 14 Aug., 1916, Fred Elmer, b. 14 Nov., 1918.

19 vi. JOHN WILLARD, b. 1 Oct., 1844.

Brigham Young m. 15 June, 1842, Lucy Ann Decker, daughter of Isaac Perry Decker and Harriet Page Wheeler Decker; she was born 17 May, 1822, at Pheps, Ontario Co., New York; came to Salt Lake City in 1848; and died 24 Jan., 1890.

Children of Brigham[4] Young and Lucy Ann Decker Young.

20 i. BRIGHAM HEBER, b. 19 June, 1845.

ii. FANNY, b. 25 Jan., 1849, in Salt Lake City, Utah, m. 1866, George W. Thatcher; children: (1) *Lutie*, b. 21 Oct., 1868, m. Stephen H. Lynch, children: Stephen Herbert II, b. 7 Jan., 1891, Brent Thatcher, b. 11 May, 1892, he was in the World War, being with the "Mine Layers" whose wonderful feat barred the submarines from the North Sea, Moses Thatcher, b. 26 July, 1894, he was in the World War, Phyllis, b. 30 Sept., 1896, Fannie Thatcher, b. 26 Nov., 1898, Evelyn, b. 5 Sept., 1901, George Thatcher, b. 6 Mar., 1905; (2) *Armand*, b. 28 Nov., 1870, d. 29 Sept., 1871; (3) *Mary*, b. 23 Dec., 1873, d. 3 Dec., 1876; (4) *Frank W.*, b. 3 Apr., 1878, m. 1st Mary Jean McAlister, had Frank W. II, b. 1904, Mary Jean, b. 1906, m. 2nd Velva Snyder; (5) *Fera Young*, b. 9 Aug., 1882, d. 12 Aug., 1882; (6) *Laurence Y.*, b. 6 June, 1885.

21 iii. ERNEST I., b. 30 Apr., 1851, d. 8 Oct., 1879.

iv. SHEMIRA, b. 21 Mar., 1853, d. 24 Aug., 1915; m. William A. Rossiter, b. 26 Feb., 1843, d. 25 Sept., 1913; they had: (1) *Russell Young*, b. 29 Aug., 1881, d. 4 Sept., 1919, m. Clara Junker, no children; (2) *Clifford Young*, b. 21 Dec., 1878, d. 10 May, 1879; (3) *Lillian*, d. in infancy.

22 v. ARTA DE CHRISTA, b. 16 Apr., 1855, d.

vi. FERAMORZ LITTLE, b. 16 Sept., 1858, d. 27 Sept., 1881 on the Atlantic Ocean and was buried at sea.

vii. CLARISSA HAMILTON, b. 23 July, 1860, m. John Daniel Spencer, 19 Jan., 1882, children: (1) *John Allan*, b. 9 July, 1885, m. his cousin Alice, daughter of No. 24, Col. Willard Young, children: John Allan II, b. 10 Dec., 1912, Claire, b. 24 May, 1916; (2) *Jean*, b. 16 June, 1888, m. Morrill Newton Farr, children: Morrill Spencer, b. 13 Mar. 1910, Frances Jean, b. 14 June, 1913, Richard Spencer, b. 21 May, 1915; (3) *Rehan*, b. 15 Apr., 1890, m. Archie West, children: James Spencer, b. 1 Oct., 1915; (4) *Daniel Young*, b. 11 Dec., 1893, m. Marie Hodson; (5) *Helen Young*, b. 29 Nov., 1896, m. Rex Williams.

Brigham Young m. 2 Nov., 1843, Harriet Elizabeth Campbell Cook, daughter of Archibald Cook and Elizabeth Moshier Campbell Cook. She was b. 7 Nov., 1824, Whitesborough, Oneida County, New York.

Child of Brigham[4] Young and Harriet Elizabeth Campbell Cook Young.

23 i. OSCAR BRIGHAM, b. 10 Feb., 1846, d. 4 Aug., 1910.

Brigham Young m. Augusta Adams 2 Nov., 1843. She was b. in Lynn, Essex Co., Mass., in 1802, and d. 1886, no issue.

Brigham Young m. 8 May, 1844, Clara Decker, daughter of Isaac Perry Decker and Harriet Page Wheeler Decker. She was b. 23 July, 1828, at Pheps, Ontario Co., New York. She was one of the three women who came to Salt Lake Valley in 1847, with the first pioneer company, d. 5 Jan., 1889.

Children of Brigham[4] Young and Clara Decker Young.

i. JEANNETTE RICHARDS, b. 14 Dec., 1849, m. Robert C. Easton, b. 22 Feb., 1852, in Scotland, he d. 21 June, 1917, no issue.
ii. NABBIE HOWE, b. 22 Mar., 1852, d. 15 Mar., 1894, m. Orson Spencer Clawson, children: (1) *Clara,* b. 26 Feb., 1877, d. 28 Feb., 1903, m. Chauncey Benedict, child; Joseph Clawson, b. 8 Feb., 1903; (2) *Orson Spencer II,* b. 29 Mar., 1879, d. 6 May. 1917, he was a great musician and pianist; (3) *Curtis Young,* b. 27 July, 1884, he was a Major in the 145th Artillery in the World War, m. Louise Parkinson, children: Nabbie Louise, b. 5 Apr., 1912, Jeannette, b. 16 Apr., 1914, William Curtis, b. 12 Dec., 1919; (4) *Grace,* b. 28 Jan., 1886, m. Ralph Woolley, children: Easton Clawson, b. 8 Jan., 1904, Peter Brenton, b. 17 Mar., 1915; (5) *John Neels,* b. 12 Feb., 1888, m. Nora Wiscomb, children: Spencer Wiscomb, b. 7 Nov., 1915, Robert Wiscomb, b. 21 Mar., 1919; (6) *Nabbie Young,* b. 24 May, 1891, m. Frank McMaster, child: Alexander Spencer, b. 27 Dec., 1916.
iii. JEDEDIAH GRANT, b. 18 Jan., 1854, d. 1856.
iv. ALBERT JEDDIE, b. 21 Jan., 1858, d. 1858.
v. CHARLOTTE TALULA, b. 4 Mar., 1861, d. 20 Jan., 1892, m. Augustus Woods, no issue.

Brigham Young m. Feb., 1845, Olive Grey Frost. She died in Nauvoo, Ill., 6 Oct., 1845, no issue.

Brigham Young m. 14 Jan., 1846, Louisa Beaman, daughter of Alva Beaman and Betsy Burtt Beaman. She was b. 7 Feb., 1815, Livonia, Livingstone Co., New York, d. 15 May, 1850 in Salt Lake City.

Children of Brigham[4] Young and Louisa Beaman Young.

i. JOSEPH, (twin) b. about 1848, d. infant.
ii. HYRU'M, (twin) b. about 1848, d. infant.
iii. ALVA, (twin) b. about 1850, d. infant.
iv. ALMA, (twin) b. about 1850, d. infant.

Brigham Young m. 10 Sept., 1844, Clarissa Ross, daughter of William Ross and Phebe Ogden Ross. Mrs. Phebe Ogden Ross later m. Isaac Chase, and Clarissa Ross was, until her marriage, known as Clarissa Chase. She was b. 16 June, 1814, Northville Cayuga Co., New York, came to Utah in 1848, d. 17 Oct., 1858.

Children of Brigham[4] Young and Clarissa Ross Young.

i. MARY ELIZA, b. 8 June, 1847, Winter Quarters, now Florence, Nebraska, d. 6 Sept., 1871; m. Mark Croxall, 4 June, 1865, children: (1) *Mary Eliza Young,* b. 3 Mar., 1866, m. 1st, Abram H. Cannon, and had: Mary C., b. 11 Nov., 1887, Lillian C., b. 9 Dec., 1888, Willard L., b. 8 Apr., 1890, Gene C., b. 14 Sept., 1891, Claire C., b. 20 Nov., 1892, Spencer C., b. 16 Dec., 1894; m. 2nd, Albert C. Young, son of No. 18; (2) *Mark H,* b. 12 Sept., 1867, d. 14 Oct., 1868; (3) *Dr. Willard Young,* b. 25 July, 1869, m. Gertrude M. Pierce, child: Willard Rufus, b. 11 Nov., 1910; (4) *Walter Y.,* b. 5 Sept., 1871, d. Sept., 1871.
ii. CLARISSA MARIA, b. Dec., 10, 1849; m. 1 June, 1868, Wiliiam Bernard Dougall, b. 1842, Liverpool, Eng., d. Apr., 1909; children: (1) *William Bernard* II, b. 7 May, 1869, d. 10 Apr., 1906, m. Hattie Richards, children: Marie, b. 12 Sept., 1897, D. Grant, b. 11 Sept., 1901, Bernard Richards, b. Oct., 1903, Alice, b. 26 Aug., 1905; (2) *Hugh Willard,* b. 6 Mar., 1872, m. Ella Smith, children: William Bernard, b. 6 Apr., 1908, Virginia, b. 3 Mar., 1912; (3) *Catherine McSweine,* b. 11 Aug., 1878, m. Franklin B. Platt, children: Catherine Virginia, b. 5 Nov., 1910, Frances Elizabeth, b. 14 Feb., 1913, Lawrence Harmon, b. 30 Oct., 1915; (4) *Clarissa,* b. 23 July, 1884, m. Hyrum Bergstrom, children: Justin D. b. 10 Aug., 1906, B. Julian, b. 28 Jan., 1912, Mary Elizabeth, b. 22 Nov., 1914.
24. iii. WILLARD, b. 30 Apr., 1852.
iv. PHEBE LOUISE, b. 1 Aug., 1854, m. 7 Jan., 1872, Walter Josiah Beatie, b. 31 Dec., 1849, children: (1) *Clarissa Marion,* b. 21 Oct., 1872, d. 23 Nov., 1878; (2) *Josephine Young,* b. 2 Sept., 1874, m. Charles S. Burton, b. 18 May, 1855, children: Richard Wells, b. 17 Mar., 1894, Julian Young, b. 11 Feb., 1896, Josephine Lou, b. 1 Dec., 1906; (3) *Walter Josiah II,* b. 23 Oct., 1876, d. same day, (4) *Mary Young,* b. 23 Sept., 1880, d. 25 Apr., 1887; (5) *Hazel Young,* b. 27 Nov., 1882, m. Edward Partridge Kimball, b. 12 June, 1882, children: Marion Young, b. 6 May, 1906, Edward Beatie, b. 17 Feb., 1910, Willard Young, b. 16 Feb., 1917; (6) *Nelson Ross,* b. 26 Oct., 1886, he was in Company A., 16th Battery, of the 4th Division, U. S. A., in World War; (7) *Walter Sidney,* b. 12 June, 1889, m. Margaret Gay Taylor, b. 19 Nov., 1892, children: Virginia, 7 Jan., 1912, Richard Sidney, b. 8 Oct., 1913.

(*To be continued.*)

PERSONAL DESCRIPTION OF BRIGHAM YOUNG

[The following description of Brigham Young is by Richard F. Burton, a world traveler who visited Utah in 1861. This excerpt is taken from his book, "The City of the Saints," published by Harper and Brothers in 1862.]

The Prophet was born at Whitingham, Vermont on the 1st of June 1801; he was consequently, in 1860, fifty-nine years of age; he looks about forty-five. *La celebrite vieillit*—I had expected to see a venerable-looking old man. Scarcely a gray thread appears in his hair, which is parted on the side, light-colored, rather thick, and reaches below the ears with a half curl. He formerly wore it long, after the western style; now it is cut level with the ear-lobes. The forehead is somewhat narrow, the eyebrows are thin, the eyes between gray and blue, with a calm, composed, and somewhat reserved expression: a slight droop in the left lid made me think that he had suffered from paralysis; I afterwards heard that the ptosis is the result of a neuralgia which has long tormented him. For this reason he usually covers his head, except in his own house or in the tabernacle. Mrs. Ward, who is followed by the "Revue des Deux-Mondes," therefore errs again in asserting that "his Mormon majesty never removes his hat in public." The nose, which is fine and somewhat sharp-pointed, is bent a little to the left. The lips are close like the New Englander's, and the teeth, especially those of the under jay, are imperfect. The cheeks are rather fleshy, and the line between the alae of the nose and the mouth is broken; the chin is somewhat peaked, and the face clean-shaven, except under the jaws, where the beard is allowed to grow. The hands are well made, and not disfigured by rings. The figure is somewhat large, broad-shouldered, and stooping a little when standing.

The Prophet's dress was neat and plan as a Quaker's, all gray homespun, except the cravat and waistcoat. His coat was of antique cut, and, like the pantaloons, baggy, and the buttons were black. A neck-tie of dark silk, with a large bow, was loosely passed around a starchless collar, which turned down of its own accord. The waistcoat was of black satin—once an article of almost national dress—single-breasted, and buttoned nearly to the neck, and a plain gold chain was passed into the pocket. The boots were Wellingtons, apparently of American make.

Altogether, the Prophet's appearance was that of a gentleman farmer in New England—in fact such as he is: his father was an agriculturist and Revolutionary soldier who settled "down East." He is a well-preserved man, a fact which some attribute to his habit of sleeping, as the Citizen Proudhon so strongly advises, in solitude. His manner is at once affable and impressive,

simple and courteous: his want of pretention contrasts favorably with certain pseudo-prophets that I have seen, each and every of whom holds himself to be a "Logos" without other claim save a semi-manical self-esteem. He shows no signs of dogmatism, bigotry, or fanaticism, and never once entered—with me at least—upon the subject of religion. He impresses a stranger with a certain sense of power; his followers are, of course, wholly fascinated by his superior strength of brain. It is commonly said there is only one chief in Great Salt Lake City, and that is "Brigham." His temper is even and placid; his manner is cold—in fact, like his face,somewhat bloodless; but he is neither morose nor methodistic, and, where occasion requires, he can use all the weapons of ridicule to direful effect, and "speak a bit of his mind" in a style which no one forgets. He often reproves his erring followers in purposely violent language, making the terrors of a scolding the punishment in lieu of hanging for a stolen horse or cow. His powers of observation are intuitively strong, and his friends declare him to be gifted with an excellent memory and a perfect judgment of character. If he dislikes a stranger at the first interview, he never sees him again. Of his temperance and sobriety there is but one opinion. His life is ascetic; his favorite food is baked potatoes with a little buttermilk, and his drink, water: he disapproves as do all strict "Mormons," of spirituous liquors, and never touches anything stronger than a glass of thin lagar-beer; moreover, he abstains from tobacco. Of his education I cannot speak:" "men, not books—deeds, not words" has ever been his motto; he probably has, as Mr. Randolph said of Mr. Johnson, "a mind uncorrupted by books." In the only discourse which I heard him deliver, he pronounced impetus impētus. Yet he converses with ease and correctness, has neither snuffle nor pompousness, and speaks as an authority on certain subjects, such as agriculture and stock-breeding. He assumes no airs of extra sanctimoniousness, and has the plain, simple manners of honesty.

Christ's Reign of Liberty.—The time will come when the Kingdom of God will reign free and independent. There will be a kingdom on the earth that will be controlled upon the same basis, in part, as that of the government of the United States; and it will govern and protect in their rights the various classes of men, irrespective of their different modes of worship; for the law must go forth from Zion, and the word of the Lord from Jerusalem; and the Lord Jesus will govern every nation and kingdom upon the earth.—*Brigham Young, J. of D.* Vol. 5, p. 329.

BRIGHAM YOUNG, BEST TYPE OF AMERICAN COLONIZER.

By Professor Levi Edgar Young of the University of Utah

No company of emigrants ever crossed the plains to the far west so well organized and with such high standards of moral and mental discipline. It was a social type of likemindedness, a community of citizens with the same religious and political ideals. The day's work and journey were well planned, the night was never spent in carousal but in peaceful slumber, because of their complete trust in God. Brigham Young organized his companies of pioneers into great united social groups, and all the factors of previous living, the home, the church, political ideals, schools, industries were enfolded in the very life of those social groups. Underlying all their thoughts and actions was a faith in God, which has seldom been equaled in history, and certainly never surpassed. Brigham Young understood the very forces that create and maintain highly civilized communities, and he had the innate power of calling into response the better thoughts and activities of his followers. To him the main thought of all colonizing is the home in its best sense. The home was the economic, social, ethical, and intellectual center. The pioneers to Utah under their leader's direction built homes upon broad religious principles. They never made a failure of colonizing for this very reason.

Agriculture became the chief occupation of the people and remains so to this day. All the towns settled under President Young's direction were aglow with economic and social activity. The best writers on economics show how the three factors to produce material wealth are land, labor, and capital. At first there was the land—a rich and beautiful land—there were men who know how to labor and to wait. In time the land and labor produced capital, and capital was used in building schools, libraries, and places for clean and wholesome amusements. Every man or head of a family was encouraged to become a producer as well as consumer, and cooperation as an ideal entered into the life of the little pioneer communities all over the State of Utah. Brigham Young turned this desert waste into beautiful private gardens, and every home became an independent community. He applied scientific principles to his colonizing. He made our state great by directing his followers to big undertakings and by the transplanting to this desert country of men with splendid ideals of strength and character.

He was the first man in the history of the west to see the possibilities of this great desert land.

Brigham Young understood the laws of social evolution,

for he took hold of those social forces that formed the best intellectual and ethical society, and used them for the good of his people. He did not begin to reform his society units by denying them pleasures. "All pleasures are good, if they are under the direction of the spirit of God." He advocated the theater and the dance, and he built the first large theater west of St. Louis. This playhouse today is considered one of the best in the world. When the social hall was completed in 1852, above its stage was placed the bust of William Shakespeare, and the old amusement hall was a veritable Shakespearean home in early days, and one time the old dramatic company attempted some of the plays of Moliere. The theater under the watch care and direction of Brigham Young was on a high plane, and all the "Mormon" children were taught that the drama had played a great part in the history of intellectual development from the days of Sophocles to the present. Mr. M. B. Leavitt in his new book entitled "Fifty Years in Theatrical Management," says: "I approach the task of writing a chapter on Salt Lake with all respect and admiration that dignity, intelligence, honesty and artistic instinct always command. Sweepng as the statement may seem, I do not believe the theater has ever rested upon a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom." Literature, music and art were employed in early days to the fullest extent possible. All "Mormon" children were taught these things. Every child could sing, every child could read, every child could appreciate good literature. No man in American history appreciated more the fundamentals of true culture than did Brigham Young. He founded the first university west of the Missouri river, and picked out the location for this institution of learning which was to be "on the hill immediately east of Salt Lake City." Fifty years afterwards the University of Utah was moved to its present site on the very spot that was designated for it in 1850. He built schools and stood always for the best in educational effort. With the ethical and intellectual ideals of Brigham Young and his people in early days, "Mormon" society was wonderfully clean and moral.

Brigham Young's religion was expressed in creative effort. He made Christ's Gospel wonderfully dynamic. His work with nature and in the world of muscular activity always emphasized high moral values. He demanded that the world be used to man's best advantage morally and intellectually. His religion was a utilitarian idealism. He knew he had to work out his own destiny with the finite forces of nature, and that upon this earth, man must find his heaven or his hell. To him, the earth was a part of heaven. It is to be the dwelling place of the righteous in the future ages. The Kingdom of God is to come when

the earth has been prepared for it through man's work and intellectual development. He looked into the future and foretold many of the social conditions of the future. He warned us to beware of social evils and immortal tendencies. He told us to express our religion in well rounded action for the individual and the social uplift. He was a firm believer in man's divinity, and the mission of Jesus Christ in all its majesty. But he did not believe in a meek and unassertive gospel. He could not tolerate the oriental's quietism so characteristic of many modern creeds. His gospel was that Anglo Saxon energy which "Got joy out of struggle and conquest." He did not believe that every man should attempt to live the life of an Isaiah, a Buddha, a Jesus, but every man is to do his best and accept the divine call which he knows God has made of him. To him the Christian religion was the measuring rod of all thought and activity, not intolerantly, not dogmatically, but intellectually, morally and sincerely. His religion caused him to appreciate man, his fellow man, and to march onward and upward with him to greater heights in a knowledge of heaven and earth. His was a critical intellectual mind, but he never tore down a human thought without giving a better for it. He had high ideals as did all his people, he did not attempt small talks. He plunged into great world redeeming work and kept thought with England's poet:

Oh, if we drew a circle premature,
  Heedless of far gain,
Greedy for quick returns of profit, sure
  Bad is our bargain!
Was it not great? did not he throw on God
  (He loves the brethren)—
God's task to make the heavenly period
  Perfect the earthen?
Did not he magnify the mind, show clear
  Just what it all meant?
He would not discount life, as fools do here,
  Paid by instalment.
He ventured neck or nothing—heaven's success
  Found, or earth's failure:
"Wilt thou trust death or not?" He answered, "Yes!
  Hence with life's pale lure!"
That low man seeks a little thing to do,
  Sees it and does it:
This high man, with a great thing to pursue,
  Dies ere he knows it.
That low man goes on adding one to one
  His hundred's soon hit:
The high man, aiming at a million,
  Misses an unit.

TEACHINGS OF PRESIDENT BRIGHAM YOUNG

On Salvation for the Dead, the Spirit World, and Kindred Subjects.

UNIVERSAL SALVATION

Were I to enquire of the Latter-day Saints if they are all expecting to enter in the strait gate spoken of by the Savior—if they are all going to inherit eternal lives, every one would answer in the affirmative. I hope they will. It really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this Gospel will be prepared to enter in at the strait gate and inherit eternal lives. But there is one fact, and that is undeniable—we cannot alter it, and that is, every man shall be judged according to his works, and every man will receive according to the extent of his capacity.

Every individual among the Latter-day Saints and among all professors of religion, and then among all the heathen upon the earth, will be judged according to their works. Is this all? No. Every individual will also receive according to the extent of his capacity. The inquiry might arise, are all individuals who receive the new and everlasting covenant, and by their acts submit to it—are they capable of receiving the glory to be revealed—crowns of glory, of immortality, and eternal lives? You may answer that question yourselves. Pause a moment.

It is a great blessing, and one of the greatest that can be bestowd upon a mortal being, to receive the sanction of the Almighty, the voice of God to man, saying that he shall inherit eternal lives. The gift of eternal life is the greatest of all gifts that can be bestowed upon mankind.

When we step forth into other communities, or contemplate the past, and view our forefathers, what will be their situation? What their doom? I can tell you, and you will allow me to judge the matter; not, however, that I am going to judge them and pronounce sentence upon them; but their situation is plain to those who understand.

My father and grandfather—my ancestors were some of the most strict religionists that lived upon the earth. You no doubt can say the same about yours. Of my mother—she that bore me—I can say, no better woman ever lived in the world than she was. I have the feelings of a son towards her. I should have them—it is right; but I judge the matter pertaining to her from the principles and the spirit of the teachings I received from her.

I have merely mentioned my own parents and their teachings to their children, to bring before your minds the thousands

and millions of inhabitants of the earth who have lived and passed off this stage of action, and the millions that are now living, eating, drinking, and busily engaged in the almost endless pursuits of mortal life as we are, everyone moving according to his own views and notions of things; but they all alike breahe the free air and drink of the free water, and all are before the Lord. I bring up these little items to prepare the way for the question, "What are you going to do with all these inhabitants of the earth," I ask you again what are we going to do with father and mother, Are we going to send them to perdition, and there let them welter in awful misery and endless torment? No; we are not going to do any such thing; but we will put them where they belong.

Now, understand, all spirits came from God, and they came pure from His presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven God ordained that they should become temples prepared to inherit all things. I wish you to understand that all spirits are pure when they are put into these tabernacles; but we have not time to explain or set before you the reasons of the variation in appearance in the mortal tabernacles. There are causes for it. Our spirits fill the tabernacles organized for them; the body is a habitation for the spirit to dwell in; and if the spirit and the body both agree in keeping all the laws and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny and defy the power and character of the Son of God—all who do not sin against the Holy Ghost. Now, to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house; and you observe that these habitations of the spirits of men are scattered over the face of the earth, and they have come from the Lord pure in their spirits. These enter their tabernacles and are shut out from his presence and the knowledge of the Lord: they are ignorant, filled with unbelief, exposed to the unholy traditions of the fathers, which they have to grapple with, and all the wickedness that is in the world with which they have to contend.

With your mind's eye look at the millions of them in all nations who are doing according to the best knowledge they possess. What! the Roman Catholics? Yes, and then every one of her daughters down to the latest Protestant Church that has been organized. They are all doing just as well as they can, and living according to the best light they have—a great many of them, though not all. What shall we do with them? They

pass from the world, their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy? Every son and daughter of Adam who live according to the best light and knowledge they have, when they go into spiritual world, are happy in proportion to their faithfulness. For instance, taken a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full of glory and happiness and full of praise to the Lord—who meet together oft to sing and pray and preach and shout and give thanks to the Lord Almighty; and in a great many instances and in a great degree they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ, which lighteth the world.

Now, this may be singular to some. What! they enjoy the Spirit of the Lord? Yes, every man and woman, according to their faith and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every faithful Methodist that has lived up to and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all and evil to none, injuring no person upon the earth, honoring his God as far as he knew, will have as great a heaven as he ever anticipated in the flesh, and far greater. Every Presbytrian, and every Quaker, and every Baptist, and every Roman Catholic member—every reformer, of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession, will have and enjoy all they live for.

I am telling you the truth as it is, and you may write it down if you please, and call it revelation if you will. But it has been revealed before I revealed it here today. This is the situation of Christendom after death.

You may go among the Pagans, or among all the nations there are, and they have their religion, their sacraments and ceremonies, which are as sacred to them as ours are to us; they are just as precious and dear to them, though we call them heathen. They are idolatrous worshipers; yet their religion is as sacred to them as ours is to us. If they live according to the best light they have in their religion, God is God over all and the Father of us all; we are all the workmanship of His hands; and if they are ignorant, filled with superstition, and have the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged;

and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory? you may inquire. Yes, glory, glory, glory to our merciful Father in heaven; for the least glory is so great and so exquisite that it is altogether beyond mortal perception.

The glory of the telestial world no man knows, except he partakes of it; and yet, in that world they differ in glory as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns.

How many glories and kingdoms will there be in eternity? You will see the same variety in eternity as you see in this world. We will take the best men we can find—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there: a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and Son, The Father communes with them as He pleases, through the means of angels, or otherwise the Son and the Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Savior. They were then prepared to enter into the Father's rest and be crowned with glory and eternal lives, but they were not prepared before.

No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: all pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny. It no doubt appears a singular idea to you, that both Saint and sinner go to the same place and dwell together in the same world. You can see the same variety in this world.

SAVIORS ON MOUNT ZION.

What is going to be done with them? By and by Zion will be built up; temples are going to be reared; Christ will be obeyed, and He will govern and reign King of nations as He now does King of Saints. Pretty soon you will see temples reared up, and the sons of Jacob will enter into the temples of the Lord.

About the time the temples are ready strangers will be along and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead. You might say you have heard and read a great deal about it, and they will then open your minds and tell you the principles of the resurrection of the dead and how to save your friends: they will point out Scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, "Don't you recollect reading so and so, that saviors should come up on Mount Zion?" etc., and they will expound the Scriptures to you. You have got your temples ready: now go forth and be baptized for those good people. There are your fathers and your mothers—your ancestors for many generations back—the people that have lived upon the earth since the Priesthood was taken away, thousands and millions of them, who have lived according to the best light and knowledge in their possession. They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowledge, to let you look into the palace of truth. You will exclaim, That is all plain; why did I not understand it before? and you will begin to feel your hearts burn within you as they walk and talk with you.

You will enter into the Temple of the Lord and begin to offer up ordinances before the Lord, for our dead. Before this work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the Temple of God, to go no more out: they will eat and drink and sleep there; and they will often have occasion to say, "Somebody came into the Temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, "you and I are connected in one family: there are the names of your ancestors; take them and write them down and be baptized and confirmed and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an inividual, as you do for yourselves." This is what we are going to do for the inhabitants of the earth.

Suppose we are ready to go into the Temples of God to officiate for our fathers and our grandfathers—for our ancestors, back for hundreds of years, who are all looking to see what their children are doing upon the earth. The Lord says, I have sent the keys of Elijah the Prophet—I have imparted that doctrine to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Now, all you children, are

you looking to the salvation of your fathers? Are you seeking diligently to redeem them that have died without the Gospel, inasmuch as they sought the Lord to obtain promises for you—for our fathers did obtain promises that their seed should not be forgotten. O, ye children of the fathers, look at these things. You are to enter into the Temples of the Lord and officiate for your forefathers.

Now, the inquiry on our minds is, are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost? Are there none going to suffer the wrath of the Almighty? I can say, in the first place, as I have said all my life, where I have been preaching, I never had the spirit to preach hell and damnation to the people. They will suffer, it seems; but I cannot get my heart upon anything else only salvation for the people. All nations are going to share in these blessings; all are incorporated in the redemption of the Savior. He has tasted death for every man; they are all in His power, and He saves them all, as He says, except the sons of perdition; and the Father has put all the creations upon this earth in his power. The earth itself, and mankind upon it, the brute beasts, the fishes of the sea, and the fowls of heaven, the insects, and every creeping thing, with all things pertaining to his earthly ball—all are in the hands of the Savior, and he has redeemed them all. Who is there that is out of his power? I will tell you, in the first place, he has made man an agent to himself before the Lord, with all the rest that he has ordained, that mankind shall act for themselves, think for themselves, deal for themselves. They can choose the good and forsake the evil, or cleave to the evil and neglect the light and the good, just as they choose.

THE LAMB'S BOOK OF LIFE.

This will illustrate the idea. You have heard a great deal about having your names written in the Lamb's Book of Life. When we were Christians, according to the common acceptations of the word, we used to preach a great deal about getting our names written in that book. I will tell you how it is. The names of every son and daughter of Adam are already written in the Lamb's Book of Life. Is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then.

I want to have the brethren look at the work that is before us. And woe to them that neglect these things—that read them lightly! Woe to them that live among the world, that love riches,

or anything better than they do the Author of our salvation.—*From the Contributor,* Vol. XI.

THE SPIRIT WORLD AND THE RESURRECTION.

After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by His law that He has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar, fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit world, where there are places prepared for them. Those who do honor to their tabernacles, who love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to dwell in the glory of the Father. To me all these things are plain and easy. All we want is to understand the very subject Jesus was talking about, the nature of our organizations, the world we occupy, the laws by which we are, and by which we continue to exist. * * *

When it (the spirit) leaves the body, it dwells in the spirit world until the body is raised up by the power of God; and when it is raised up, do you not think that we shall look like our Father. If any of us could now see the God we are striving to serve—if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with Him as we are with our earthly father; and He would be as familiar to us in the expression of His countenance, and we should be ready to embrace Him and fall upon His neck and kiss Him, if we had the privilege. And still we, unless the vision of the Spirit is opened to us, know nothing about God. You know much about Him, if you did but realize it. And there is no other one item that will so much astound you, when your eyes are opened in eternity as to think that you were so stupid in the body.—*Journal of Discourses, Vol. 8, p. 28.*

PASSING THROUGH THE "SHADOW AND VALLEY."

How frequently the question arises in the minds of the people—"I wish I knew where I was going!" Can you find out? Well, you will go into the spirit world, where Brother Thomas

now is. He has now entered upon a higher state of being, that is, his spirit has, than when in this body. "Why cannot I see him? Why cannot I converse with his spirit? I wish I could see my husband or my father and converse with him!" It is not reasonable that you should; it is not right that you should; perhaps you would miss the very object of your pursuit if you had this privilege, and there would be the same trial of faith to exercise you, not so severe a path of affliction for you to walk in, not so great a battle to fight, nor so great a victory to win, and you would miss the very object you are in pursuit of. It is right just as it is, that this veil should be closed own; that we do not see God, that we do not see angels, that we do not converse with them except through strict obedience to his requirements, and faith in Jesus Christ. When we contemplate the condition of man here upon the earth and understand that we are brought forth for the express purpose of preparing ourselves through our faithfulness to inherit eternal life, we ask ourselves where we are going, what will be our condition, what will be the nature of our pursuits in a state of being in which we shall possess more vigor and a higher degree of intelligence than we possess here? Shall we have labor? Shall we have enjoyment in our labor? Shall we have any object of pursuit, or shall we sit and sing ourselves away to everlasting bliss? These are questions that arise in the minds of people, and they many times feel anxious to know something about the hereafter. What a dark valley and a shadow it is that we call death! To pass from this state of existence as far as the mortal body is concerned, into a state of inanition, how strange it is! How dark this valley is! How mysterious is this road, and we have got to travel it alone. I would like to say to you, my friends and brethren, if we could see things as they are, and as we shall see and understand them, this dark shadow and valley is so trifling that we shall turn round and look upon it and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that, whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father, by the power of His Spirit. I want to say to my friends, if you will live your religion, live so as to be full of the faith of God, that the light of eternity will shine upon you, you can see and understand these things for yourselves, that when you close your eyes upon mortality you wake up right in the presence of the Father and the Son, if they are diposed to withdraw the veil, they can do

as they please with regard to this; but you are in the spirit world and in a state of bliss and happiness, though we may call it hades, or hell. It is the world of spirits, it is where Jesus went, and where all go, both good and bad. The spirits of the living that depart this life go into the world of spirits, and if the Lord withdraws the veil it is much easier for us then to behold the face of our Father who is in heaven than when we are clothed upon with this mortality.—*Journal of Discourses, Vol. 17, p. 14. From funeral services of Elder Thomas Williams, July 19, 1874.*

BEHIND THE VEIL.

It would gratify me to spend an hour or two to express in part the numerous principles, ideas, inductions, and connections between the spirit world and our present condition, that frequently fill my mind on such occasions as this. Many of you know that I especially delight to dwell upon such subjects; but I do not wish to occupy so much time now. We will make our exercises short and to the point, while we perform the last act of kindness that can be bestowed upon mortals.

It is customary to pay great respect to the dead. This I do; but how do I pay it? It is very fashionable and customary to mourn deeply for the dead; and it is customary in some countries to hire mourners, and observe much ceremony upon the death and interment of relatives and friends. I wish to pay, in a strictly fitting and decent manner, the respect due to the remains of my sister Fanny due in reference to the resurrection of the very dust that will moulder in the coffin before us.

If I am faithful to my religion, I shall see the component parts that organized the body together. When those parts are gathered together from the elements, they will appear as Sister Fanny, not in mortal flesh, but in an immortal state. When I meet her in the morning of the resurrection, she will hail me as one who has acted the part of a brother, son, and protector; she will hail me as her benefactor; and I now wish to pay respect to her departure from this sphere of action. We have made her as comfortable as we could through life; we will honor her in death, and hope to be present when she is resurrected. Now her body is subject to decomposition, and will return to its mother earth, to remain until it shall be called forth again.

The organization of the human tabernacle is a great mystery but it would not be, if we could see and understand. Could the veil between us and the spiritual existence be rent, we should behold a greater mystery in the organization of the spirit.

As has been observed here touching the ideas that men have of the principles of eternal life, mankind have been veiled in utter darkness in which the great majority remain at this day. The

wicked world inquire for the man who can inform them how and by what means the mortal body and the immortal spirit are so intimately united. To say nothing of their organization, the wisest and greatest physiologists have failed to supply the information so earnestly sought upon this subject. We see life spring into existence all around us. Where is its fountain? and how is it originated? It exists for a day, a night, a year, or an age, and it is gone; and who can say where? Who can tell what has become of the life that dwelt in that tabernacle, causing it to think, that lit up the eye with living fire, and caused the mouth to utter forth wisdom? Can mortal man tell? Not unless he is inspired by the Almighty, and understands eternal things. The origin of all things is in eternity. Like a cloud passing across a clear sky—like a bird that suddenly flits across our path—like a pure gushing stream from the hidden fountain that soon sinks in some mountain chasm—so, apparently, life flashes into this mortal existence, and passes away.

I do not mourn for Sister Fanny: I rejoice. She has lived upwards of three score years and ten, and exhibited the retention of sound sense to her last days with us here. She said to her sister Nancy, a short time ago, "If you hear of my being dead before you come to see me again, let the first thing you say be 'Hallelujah!" That remark, to me, evidences the retention of sound judgment. It also appears to me that very many of the Latter-day Saints are as far from good wholesome ideas and principles, touching their heavenly privileges, as the east is from the west. They covet the riches of this world, craving to serve themselves to satisfy the sordid disposition within them. Had they the sense of an angel, and were they in possession of mountains of gold, heaped up higher and deeper, broader and longer, than these mountains on the east and west of us, they would say, "That vast amount of gold is as nothing when compared with the privilege of even living in this day and age of the world, when the Gospel is preached."

And when the Lord has committed his holy Priesthood to men on earth, without which no mortal being can be prepared to enter into the celestial kingdom of God, how do many of the Elders treat it? That question I do not wish to answer; but I really wish that such persons would learn a little good sense. Generations have come and gone without the privilege of hearing the sound of the Gospel which has come to you through Joseph Smith that was revealed to him from heaven by angels and visions. We have the Gospel and the keys of the holy Priesthood.

Sister Fanny has been faithful; her spirit is now in the spirit world. Where do you suppose that world is? We used to think and talk a great deal about this subject, inquiring where heaven is, and where is the heaven of heavens. Let me tell you that Sister

Fanny cannot dwell there until she obtains her resurrection; neither can any other being. The spirit world I now refer to pertains to this earth, so far as spirits who have tabernacled or may hereafter tabernacle here are concerned.

Sister Fanny was baptized for the remission of sins, and received the laying on of hands for the reception of the Holy Ghost. She lived according to the precepts and ordinances that God has revealed through His servant the Prophet, by which men can be saved and brought back into His presence. But is her spirit in the third heavens? No. Will it go there? Not until she again possesses her body. Can she see the Lord? Yes, if He unveils Himself. Can she converse with angels? Yes. Where do the spirits of the wicked go? To the same place or kingdom pertaining to this earth. They do not go to the depths of hell, nor can they until they become angels of devils.

Is a Saint subject to the power of the devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The devil has power over them to distress and afflict them, they are in hell. Can the angels of heaven administer to them? Yes, if they are sent to do so. What can be done for them? The spirit of Sister Fanny and the spirit of every man and woman who has died in the faith of the Gospel, since it has been restored, will have the power to teach those wicked spirits all who have gone to the spirit world without having heard the Gospel in the flesh and say to them, If you will now repent and believe, the Lord will even now provide the means that you may be officiated for on the earth in those ordinances that must be attended to here. Sister Fanny can do good in her capacity and calling as well as Joseph the Prophet can in his. He will hold the keys; he will rule, govern, and control all things in the spiritual world pertaining to this dispensation, until he has finished his work.—*Journal of Discourses, Vol. 7, p. 172. From address delivered at the funeral of his sister, Fanny Young, June 12, 1859.*

INTEREST IN GENEALOGY

We will operate here in all the ordinances of the house of God which pertain to this side the veil, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more and more, more and more, and will receive one after another until they are crowned Gods, even the sons of God. This idea is very consoling. We are now baptising for the dead, and we are sealing for the dead,* and if we had a temple prepared we should be giving endowments

*In Endowment House.

for the dead—for our fathers, mothers, grandfathers, grandmothers, uncles, aunts, relatives, friends, and old associates, the history of whom we are now getting from our friends in the East. The Lord is stirring up the hearts of many there, and there is a perfect mania with some to trace their genealogies and to get up printed records of their ancestors. They do not know what they are doing it for, but the Lord is prompting them and it will continue and run on from father to father, father to father until they get the genealogy of their forefathers as far as they possibly can.—*Journal of Discourses*, Vol. 15, p. 138.

TEMPLE WORK IN MILLENNIUM.

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory, and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here. If we ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have officiated for, and bring them up, and we will have revelation to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.

This will be the work of the Latter-day Saints in the millennium. How much time do you suppose we have to attend to and to foster Babylon? I leave this question for you to answer at your pleasure. I have no time at all for that, I say.—*Journal of Discourses*, Vol. 15, p. 138.

CONDITIONS IN THE SPIRIT WORLD.

I will say to Sister Spencer and the relatives and friends of the deceased—do not wish her back again. I do not suppose you do; and I will say, further, that if you could talk with her, and she with you, as you could a short time since, you could not prevail upon her to come back, if she had the power to do so. You might say to her, "You have not finished your work, you

might do a great deal for your dead relatives," but her reply would be to this effect: "There are plenty on the earth if they will believe, to perform all the ordinances necessary." "Well, but you have not entered upon your womanhood, and have not become a mother in Israel." "No matter, I see, understand, and know what is before me, and the time will come, inasmuch as I was faithful to the Priesthood, I shall possess and enjoy all that I now seem to be deprived of by my death." This is a consolation, is it not?

Perhaps some in this house will live until Jesus and the Saints come, but I expect to sleep. I have no promise of living until then. I can say with regard to parting with our friends, and going ourselves, that I have been near enough to understand eternity so that I have had to exercise a great deal more faith to desire to live than I ever exercised in my whole life to live. The brightness and glory of the next apartment is inexpressable. It is not encumbered with this clog of dirt we are carrying around here, so that when we advance in years we have to be stubbing along and to be careful lest we fall down. But yonder, how different! They move with ease and like lightning. If we want to visit Jerusalem, or this, that, or the other place,—and I presume we will be permitted if we desire—there we are, looking at its streets. If we want to behold Jerusalem as it was in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains. And when there, we may behold the earth as at the dawn of creation, or we may visit any city we please that exists upon its surface. If we wish to understand how they are living here on these western islands, or in China, we are there; in fact, we are like the light of the morning, or, I will say, the electric fluid, but its operations on the wires. God has revealed some little things with regard to His movements and power, and the operation and motion of the lightning furnish a fine illustration of the ability and power of the Almighty. If you could stretch a wire from this room around the world until the two ends nearly met again here, and were to apply a battery to one end, if the electrical conditions were perfect, the effect of the touch would pass with such inconceivable velocity that it would be felt at the other end of the wire at the same moment. This is what the faithful Saints are coming to; they will possess this power, and if they wish to visit different planets, they will be there. If the Lord wishes to visit his children here, he is here; if he wishes to send one of his angels to the earth to speak to one of his children, he is here.

When we pass into the spirit world we shall possess a

measure of this power; not to that degree that we will when we are resurrected and brought forth in the fulness of glory to inherit the kingdoms prepared for us. The power the faithful will possess then will far exceed that of the spirit world; but that enjoyed in the spirit world is so far beyond this life as to be inconceivable without the spirit of revelaton. Here we are continually troubled with ills and ailments of various kinds,—but in the spirit world we are free from all this and enjoy life, glory, and intelligence and we have the Father to speak to us, Jesus to speak to us, and angels to speak to us, and we shall enjoy the society of the just and the pure who are in the spirit world until the resurrection.—*Journal of Discourses,* Vol. 14, p. 229. *From the funeral services of Miss Aurelia Spencer,* Sept., 16, 1871.

GENUINE AND SPURIOUS SPIRIT MANIFESTATIONS.

Some, who understand more or less of the principles of the Gospel, appear to be a trifle discouraged. Such do not think more of the life to come than they do of the present life. When the breath leaves the body, your life has not become extinct; your life is still in existence, and when you are in the spirit world, everything there will appear as natural as things now do. Spirits will be familiar with spirits in the spirit world, will converse, behold, and exercise every variety of communication one with another as familiarly and naturally as while here in tabernacles. There, as here, all things will be natural and you will understand them as you now understand natural things. You will there see that those evil spirits we are speaking of are active; they sleep not. And you will learn that they are striving with all their might laboring and toiling diligently as any individual would to accomplish and act in this world, to destroy the children of men.

Pertaining to the present state of the world, you know what evil spirits are doing. They are visiting the human family with various manifestations. I told the people, years and years ago, that the Lord wished them to believe in revelation; and that if they did not believe what he had revealed, he would let the Devil make them believe in revelation. Do you not think that the Devil is making them believe in revelation? What is called spirit rapping, spirit-knocking and so forth, is produced by the spirits that the Lord has suffered to communicate to the people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it and have from the beginning.

If true principles are revealed from heaven to men, and if there are angels, and there is a possibility of their communicating to the human family, always look for an opposite power,

an evil power, to give manifestations also; look out for the counterfeit.

There is evil in the world and there is also good. Was there ever a counterfeit without a true coin? No. Is there communication from God? Yes. From Holy angels? Yes; and we have been proclaiming these facts during nearly thirty years. Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world. This is called spiritualism, and it is said that thousands of spirits declare that Mormonism is true; but what do that class of spirits know more than mortals? Perhaps a little more in some particulars than is known here, but it is only a little more. They are subject in the spirit world to the same powers they were subject to here.

If we live faithful to the doctrine and faith of the holy Gospel we have embraced, we shall understand the real benefit and advantage that we will have over those who are not in possession of the true principles of salvation or the Priesthood. If we are faithful to our religion, when we go into the spirit world, and the fallen spirits, Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth the whole of them combined will have no influence over our spirits. Is not that an advantage. Yes. All the rest of the children of men are more or less subject to them and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits. Not that we can so overcome, while here, as to be free from death; for though Jesus over came, yet his body was slain.

Every person possessing the principle of eternal life should look upon his body as the earth earthy. Our bodies must return to their mother earth. True, to most people it is a wretched thought that our spirits must, for a longer or shorter period. be separated from our bodies and thousands and millions have been subject to this affliction throughout their lives. If they understood the design of this probation and the true principles of eternal life, it is but a small matter for the body to suffer and die.

When death is past. the power of Satan has no more influence over a faithful individual; that spirit is free, and can command the power of Satan. The penalty demanded by the fall has been fully paid, all is accomplished pertaining to it, when the tabernacle of a faithful person is returned to the earth. All that was lost is passed away, and that person will again receive his body. When he is in the spirit world, he is free from those contaminating and condemning influences of Satan that

we are now subject to. Here our bodies are subject to being killed by our enemies, our names to being cast out as evil. We are persecuted, hated, not beloved; though I presume that we are as much beloved here as the spirits of the Saints are in the Spirit world by those spirits who hate righteousness. It is the same warfare, but we will have power over the evil spirits to command, and they must obey.—*Journal of Discourses,* Vol. 7, p. 239.

PREACHING IN THE SPIRIT WORLD.

Jesus had a work to do on the earth. He performed his mission, and then was slain for his testimony. So it has been with every man who has been fore-ordained to perform certain important missions. Joseph Smith truly said: "No power can take away my life until my work is done." All the powers of earth and hell could not take his life until he had completed the work the Father gave him to do; until this was done he had to live. When he died, he had a mission in the spirit world, as much so as Jesus had. Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the gospel of salvation to them. Those keys were delivered to Him in the day and hour that He went into the spirit world, and with them He opened the door of salvation to the spirits in prison.

Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once, as I do, that there is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected. Reflect upon the millions and millions of people who have lived and died without hearing the Gospel on the earth, without the keys of the kingdom. They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this priesthood.

They must go into prison, both saints and sinners. The good and bad, the righteous and the unrighteousness must go to the house of prison, or paradise, and Jesus went and opened the doors of salvation to them. And unless they lost the keys of salvation on account of transgression, as has been the case on the earth, spirits clothed with the priesthood have ministered to them from that day to this. And if they lost the keys by transgression, some one who had been in the flesh, Joseph, for instance, had to take those keys to them. And he is calling one after another to his aid, as the Lord sees he wants help. * * * He is there attending to the business of his mission, and if they did lose the keys of the priesthood in the spirit world, as they

have formerly done on the earth, Joseph has restored those keys to the spirits in prison, so that we who now live on the earth, in the day of salvation and redemption for the house of Israel and the house of Esau, may go forth and officiate for all who died without the Gospel and the knowledge of God.

All that have lived or will live on this earth will have the privilege of receiving the Gospel. They will have apostles, prophets, and ministers there, as we have here, to guide them in the ways of truth and righteousness, and lead them back to God. All will have a chance for salvation and eternal life. What do you think of that Gospel? No one will be denied the privilege of having it. Where is there a sectarian that can tell you anything about the power of the Gospel?

When you lay down this tabernacle, where are you going? Into the spirit world. Are you going into Abraham's bosom? No, not anywhere nigh there, but into the spirit world. Where is the spirit world? It is right here. Do the good and the evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? Nowhere else, only as you may be permitted.

The spirit of Joseph, I do not know that it is just now in this bowery but I will assure you it is close to the Latter-day Saints, is active in preaching to the spirits in prison, and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the gospel by himself in these days. He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and Brother Partridge, yes, and every other good saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them, unless our eyes were opened. What are they doing there? They are preaching, preaching all the time and preparing the way for us to hasten our work in building temples here and elsewhere. * * * They are hurrying to get ready by the time we are ready, and we are all hurrying to get ready by the time our Elder Brother is ready.

When the faithful elders, holding this presthood, go into the spirit world, they carry with them the same power and priesthood that they had while in the mortal tabernacle. They have got the victory over the power of the enemy here, consequently, when they leave this world, they have perfect control over those evil spirits, and they cannot be buffeted by Satan. But as long as they live in the flesh, no being on this earth, of the posterity of Adam, can be free from the power of the devil.

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this courser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the elders who have left this Church on earth for a season to operate in another sphere, are rallying all their powers, and going from place to place preaching the Gospel, and Joseph is directing them, saying, "Go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the priesthood, and can disperse them, but if any of them wish to hear the Gospel, preach it to them." Can they baptize them? No. What can they do? They can preach the Gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. Some of those who are not in mortality will come along and say, "Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand." And the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.—From *The Contributor*, Vol. X, page 321.

BRIGHAM YOUNG'S WITNESS FOR JOSEPH SMITH.

Who can justly say aught against Joseph Smith? I was as well acquainted with him as any man. I do not believe that his father and mother knew him any better than I did. I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say that, Jesus Christ excepted, no better man ever lived or does live upon this earth. I am his witness.—*Journal of Discourses,* Vol. 9, p. 332.

CONTROL OF ANGER.—Do not get so angry that you cannot pray: do not allow yourselves to become so angry that you cannot feed an enemy.—*Brigham Young, J. of D.* Vol. 5, p. 236.

TRUE RICHES.—There is no such thing as a man being truly rich until he has power over death, hell, the grave, and him that hath the power of death, which is the devil.—*Brigham Young, J. of D.*, Vol. 1, p. 271.

PERSONAL CHARACTERISTICS OF BRIGHAM YOUNG.

President Brigham Young was the father of fifty-six children, and left seventeen wives, sixteen sons and twenty-eight daughters to perpetuate his name and greatness in the earth. As a husband and father, he was kind and loving. His family was as greatly devoted to him as he was to them, and their affection for him speaks in loud praise of his kindness, goodness, and fatherly care.

In stature, he was a little above the medium height. In personal appearance, he was stately, having a compact and well-knit frame, inclined to portliness. His features were a pleasant study, regular, sharp, well-formed, with clear gray eyes, a broad forehead, a changeable expression, varying according to circumstances from a smile which revealed a heart full of deep sympathy, love and affection, to a stern, cold look, indicating a strong will, self-reliance, and a master at rebuke,—the "Lion of the Lord," as he was often called. Says Moses Thatcher: "If he was compelled to disappoint anyone, how kindly he could explain the reason for so doing! and yet, with all his tenderness, how terrible was his rebuke when moved upon by the Holy Ghost." Of his manner and address, Bancroft the historian says that "he was easy and void of affectation, deliberate in speech, conveying his original and suggestive ideas in apt though homely phrase." Mrs. Lippincott (Grace Greenwood) says of his appearance in the Tabernacle at a mass meeting, that she was greatly surprised: "I could not recognize the picture so often and elaborately painted. I did not see a common, gross-looking person, with rude manners, and a sinister, sensual countenance, but a well-dressed, dignified old gentleman, with a pale, mild face, a clear gray eye, a pleasant smile, a courteous address, and withall, a patriarchal, paternal air, which of course, he comes rightly by. In short, I could see in his face or manner none of the profligate propensities and the dark crimes charged against this mysterious, masterly, many-sided and many-wived man."

His actions towards the sufferers of the great Chicago fire illustrated his broad practical philanthrophy with as much force as when, in the exodus, with his sick child in his arms, he shared his scanty rations with the women and children who held out their hands for bread. When the news of this startling conflagration reached Salt Lake City, his response, with that of his people, to the call for relief was as hearty as it was generous. In the midst of severe persecutions, brought about by Judge McKean, he set his own difficulties aside, and headed the subscription list of Utah's relief offering to the Chicago sufferers, amounting to about $20,000 with a donation of $1,000. Says Grace Greenwood,

who was in the city of the Saints at the time: "There is to me, I must acknowledge, in this prompt and liberal action of the "Mormon" people, something strange and touching. It is Hagar ministering to Sarah; it is Ishmael giving a brotherly lift to Isaac."

In language, President Young was outspoken and plain; he never minced matters with anyone, high or low, nor treated the simplest honest member of the Church with less deference than the greatest of the many distinguishd men and women who called upon him from all parts of the earth. He spoke openly, and none could mistake his meaning. Says Judge Hosea Stout: "He does all his sly deeds before the assembled multitude. * * * I defy any man to produce one solitary example of chicanery or double-dealing in his character or career."

He had an excellent memory, and was a good judge of character. His mind was as capable of grasping and deciding upon great questions as it was fitted to direct in the smallest detail of life's everyday affairs. Says Moses Thatcher: "The scope of his mind seemed limitless. * * * He could speak the language of the stars, discourse eloquently regarding the organization of worlds, and then in simple terms direct how to plow and plant, reap and sow." At his funeral George Q. Cannon said that "he has been the brain, the eye, the ear, the mouth and hand for the entire people of the Church. * * * Nothing was too small for his mind; nothing was too large. His mind was of that character that it could grasp the greatest subjects, and yet it had the capacity to descend to the minutest details."

His sermons were as practical and full of common sense, as his demeanor was calm and devoid of extravagance and affectation. He discussed upon the highest philosophy and upon doctrine the most profound, but in the same sermon, taught his hearers how to beautify their homes, how to build cities, how to redeem the desert. The embodiment of his religion was to do good here upon this earth, and he put his doctrine into practice. "The Lord does not thank you for your alms," said he, "long prayers, sanctimonious speeches and long faces, if you refuse to extend the hand of benevolence and charity to your fellow-creatures, and lift them up, and encourage and strengthen the feeble."

The people, from whom he sprung, and with whom he had always mingled, sought his advice for its wisdom and moderation, and loved him for his hearty, genial, lofty soul, no less than for his conscientious course and deep convictions of right and justice. "He has had to settle difficulties with thousands, and where is the man, 'Mormon' or anti-'Mormon', who ever appealed to him for the decision of a case but was satisfied with the result?"

He had faults, because he was mortal, and doubtless these

appeared grave to his enemies, who were many and bitter; but his virtues swallowed them up, and time is reducing the animus of his diminishing foes to give place to the admiration of his increasing hosts of friends. Ranking among the immortal benefactors of his race, his defects need no apologies, as his character needs no chiseled monument to mark its greatness.

In the whole mountain region of the West, we see the traces of his marvelous genius and his still more wonderful influence on the minds of his people, their organizations and institutions. He stamped his opinions on his day and age, and succeeding generations, gazing through the clarifying glasses of time, will know the truth even better than we, and link his name with the greatest and the noblest characters of earth. From *The Life of Brigham Young,* by Edward H. Anderson.

The Good in All People.—Whether a truth is found with professed infidels or with Universalists, or the Church of Rome, or the Methodists, or the Church of England, the Presbyterians, the Baptists, the Quakers or any other of the various and numerous sects and parties, all of whom have more or less truth, it is the business of the Elders of this Church to gather up all the truth in the world pertaining to life and salvation, to the gospel we preach, to mechanism of every kind, to the sciences, and to philosophy, wherever it may be found in every nation, kindred, tongue, and people and bring it to Zion. The people on this earth have a great many errors, and they have also a great many truths. This statement is not only true of the nations termed civilized—those who profess to worship the true God, but is equally applicable to pagans of all countries, for in their religious rites and ceremonies may be found a great many truths which we will also gather home to Zion. All truth is for the salvation of the children of men—for their benefit and learning—for their furtherance in the principles of divine knowledge.—*Brigham Young, J. of D.,* Vol. 7, p. 283.

Practical Religion is what we all need to prepare us to enjoy that which we have in our anticipations—that which we hold in our faith. Merely the theory of any religion does people but little good. This is the great failing of Bible Christians, as they are called. They have the theory of the religion of which the Bible testifies, but the practical part they spurn from them.—*Brigham Young, J. of D.,* Vol. 4, p. 341.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 40.)

Maeser (Uintah Stake), Uintah County, Utah, is a small farming settlement in the Ashley or Uintah valley, named in honor of the late Karl G. Maeser.

Magrath (Taylor Stake), Alberta, Canada, was settled and organized as a ward in 1899. It was named in honor of Charles Alexander Magrath, who took a noble stand in defending the rights of the Latter-day Saints in western Canada.

Malad (Malad Stake), Oneida County, Idaho, is the principal settlement in Malad valley and the headquarters of the Malad Stake. The place was first settled in 1864 and named after the creek, which the Indians had named prior to the arrival of the white man. Malad is an Indian name for "bad water."

Malta (Raft River Stake), Cassia County, Idaho, is an outgrowth of Elba, and was named Malta, after the island of that name in the Mediterranean Sea.

Mammoth (Tintic Stake), Juab County, Utah, is a mining town in Tintic Valley, where a number of Saints are located, mostly employees of the mines. These Saints were organized as a branch of the Church in 1890 and as a ward in 1897. The name had been suggested in the beginning by miners, the discovery of rich ore giving hopes of a great (or mammoth) opportunity for getting precious metals.

Manassa (San Luis Stake), Conejos County, Colorado, was founded in 1870 as the first "Mormon" settlement in that part of Colorado. It was named in honor of one of the tribes of ancient Israel and is the headquarters of the San Luis Stake of Zion.

Mancos (Young Stake), Montezuma County, Colorado, situated on the Mancos River, was founded by non-Mormons. The first Latter-day Saints arrived there in 1880; a branch of the Church was organized in 1884, and a ward was organized in 1887. Mancos was named after the river on which the town is situated.

Manila (Alpine Stake), Utah County, Utah, is an outgrowth of Pleasant Grove, and was first known as the Pleasant Grove Third Ward. It was named after Manila, the capital of the Philippine Islands.

Manila (Woodruff Stake), Uinta county, Wyoming, is a small settlement of Saints situated near Green River. It was named Manila after the capital of the Philippine Islands.

MANTI (South Sanpete Stake), Sanpete County, Utah, was first settled in 1849. One of the old settlers writes: "Manti was located by Isaac Morley and others under the direction of President Brigham Young. The settlers decided that Isaac Morley, generally known as 'Father Morley,' should have the honor of naming the town. Of course it is well known that Manti is a Book of Mormon name, as will be seen by referring to the 26th chapter of the Book of Alma, and as Father Morley was very much interested in reading a little of the Book of Mormon every day, about the time Manti was settled, the idea struck him to suggest Manti as the name of the town, and as the other settlers were well pleased with the idea, that name was adopted." At this time the writer says, he was a member of Father Morley's family, worked with him every day, ate at the same table and slept in the same house.

MANTUA (Box Elder Stake), Box Elder County, Utah, was first settled in 1863 and originally known as the Little Valley; later it was called Flaxville, because the first settlers paid particular attention to the raising of flax. It was also nick-named "Copenhagen," because the first settlers in the little valley were nearly all Danes. But in 1864 the settlement was named Mantua, after Mantua, Portage County, Ohio, the birthplace of President Lorenzo Snow.

MAPLETON (Utah Stake), Utah County, Utah, is an outgrowth of Springville. The name was suggested from the fact that a number of maple trees were growing in a wild state in an adjacent canyon.

MAPLETON (Oneida Stake), Franklin County, Idaho, was settled in 1875, as an outgrowth of Franklin, and organized as a ward in 1891. It was first called St. Joseph, in honor of Joseph Thomas Perkins, the first settler in the district. The name was changed to Mapleton in 1899 when a post office was established there.

MARSH CENTER (Portneuf Stake), Bannock County, Idaho, is a farming settlement situated somewhat centrally in Marsh Valley, which was thus named from the low, or marshy strip of country lying adjacent to Marsh Creek. A ward was organized in Marsh Center in 1891.

MARICOPA (Maricopa Stake), in Arizona, embraces the Saints residing in Maricopa county, which was named at an early day after the tribe of Indians known as the Maricopas.

MARION (Summit Stake), Summit County, Utah, is a small farming community, covering a tract of country near Kamas. It was named in honor of the late Apostle Francis Marion Lyman.

MARION (Panguitch Stake), Garfield County, Utah, is a small settlement situated on the east fork of the Sevier River. The settlement founded in 1873 was originally called Coyote

Creek, the country being infested by numerous coyotes and other small predatory animals. The Saints who had located there were organized into a branch called Wilmot, in 1880, but when the branch was organized as a ward in 1883 it was named Marion in honor of Apostle Francis Marion Lyman.

Marion (Cassia Stake), Cassia County, Idaho, was first settled in 1881. It was really an outgrowth of Oakley, but when a postoffice was established in 1883 it was named Marion, in honor of Apostle Francis M. Lyman. Marion was organized as a branch in 1884 and as a ward in 1887.

Marriott (North Weber Stake), Weber County, Utah, was first settled in 1849 and became known in an early day as Marriottville or Marriott, after the Marriott family, who took an active part in settling the place, which is now a suburb of Ogden.

Marysville (Yellowstone Stake), Fremont County, Idaho, was first settled in 1889, and called Springville, the name being suggested by a number of beautiful springs found in the locality. When the Springville branch of the Church was organized as a ward in 1893, it was named Marysville in honor of Mary Lucinda Baker, wife of Joseph Baker, the first woman settler of the place.

Marysvale (Sevier Stake), Piute County, Utah, is a farming and mining town, and the present terminus of the Sevier branch of the Denver & Rio Grande Railway. The place was first settled in 1863 by a farming community, but was vacated in 1866 because of Indian troubles. Later, it was re-settled by miners. It was named Marysvale in the beginning, perhaps in honor of the Virgin Mary.

Matthews (St. Joseph Stake), Graham County, Arizona, is a small farming settlement situated on the left bank of the Gila River. It was named in honor of Joseph Matthews, one of the original Utah pioneers of 1847.

Mayfield (South Sanpete Stake), Sanpete County, Utah, is a thriving settlement situated twelve miles southwest of Manti, on Twelve Mile Creek. It is on the site of the camping ground of the old Ute Indian Chief Arrapene, who had a farm on Twelve Mile Creek in an early day and was always friendly to the "Mormons." A few white settlers located on the north side of the creek in 1873, and when the United Order was established among them, in 1874, the place was named Mayfield, instead of Arrapene, the former name. The new name was suggested from the fact that in the spring of the year (especially May) the meadows and lower lands along the creek presented a most beautiful appearance, as if nature suggested to the settlers, "You're as welcome as the flowers in May." In 1875 a number of newly married people from Ephraim settled on the south side of the creek, and before winter set in, the new settlement began to have the appearance of a town which was jokingly called "New London," from the fact

that one of the young settlers had just married a young woman from London, and as no other circumstance seemed of sufficient importance to suggest a name, this marriage answered the purpose, and when John Williams opened a store in a tent some time in 1875, he boldly placed a board with the inscription "New London" on it, over the tent door. By that name the little village was known until the organization of the ward in 1877, when the two settlements, the one on the north and the one on the south of Twelve Mile Creek, were called Mayfield.

McCammon (Portnuf Stake), Bannock County, Idaho, is a railroad town dating back to the construction of the Utah Northern Railroad, in 1879, and named in honor of a railroad official by the name of McCammon. The Saints residing in McCammon were organized as a branch in 1890 and as a ward in 1894.

Meadow (Millard Stake), Millard County, Utah, was settled in 1857 and organized as a ward in 1877. The little settlement was called Meadow Creek, from the beginning, the name being suggested by the existence of a beautiful tract of meadow land over which the Meadow Creek spread out after reaching a lower flat in the valley. Later, the word "Creek" was dropped, and the settlement is now called Meadow.

Meadow (Pocatello Stake), Power County, Idaho, is a scattered farming settlement, situated in the Bannock Valley. The settlement, which was organized as a ward July 11, 1911, was named Meadow because of the beautiful meadows which lie adjacent to the creek. The place is also known as Pauline, in honor of the mother of Bishop Kornwalles, one of the first settlers.

Meadowville (Bear Lake Stake), Rich County, Utah, is a small settlement in Round Valley lying immediately west of the south end of Bear Lake. The place was settled in 1869 and organized as a ward in 1877. It was named Meadowville on account of the beautiful meadow land which covers a portion of the little valley, in the center of which the town is located.

Menan (Rigby Stake), Jefferson County, Idaho, was founded in 1879 as the first Latter-day Saint settlement in the Snake River valley. It was originally called Cedar Butte branch, because of its proximity to the so-called "little buttes" on Poole's Island, which were partly covered with cedars. When a postoffice was established in 1885 the name was changed to Menan, an Indian word for island.

Mendon (Hyrum Stake), Cache county, Utah, was first settled in 1859 and named Mendon, after Mendon, New York, which town was closely associated with the early history of the Church.

Merrill (Uintah Stake), Uintah County, Utah, was first set-

tled in 1879, and named Merrill in honor of Carter W. Merrill, the first presiding Elder in that part of the Uintah valley.

Mesa (Maricopa Stake), Maricopa County, Arizona, was thus named because of its location on a mesa, the Spanish word for high, broad and flat table land or bench, usually elevated above the surrounding country. Mesa was founded by Latter-day Saints in 1877, and is the headquarters of the Maricopa Stake of Zion. Mesa was the original name given the place by the settlers, but later attempts were made to call it Hayden (owing to its proximity to Hayden's Ferry on Salt River) and Zenos (a Book of Mormon name), but Mesa was finally granted by the postoffice department as the permanent name of the place. A site for a Temple has recently been selected by the Church authorities at Mesa.

Mesquite (Moapa Stake), Clark County, Nevada, is a small settlement of Saints situated on the Rio Virgen, near Bunkersville, which was first settled and organized as a ward in 1883. Many of the people, becoming discouraged, moved away, and the ward was reduced to a branch organization, which was continued till 1891, when the settlement was temporarily abandoned, the expense to keep open the canals for irrigation purposes being heavier than the inhabitants could stand. The place was permanently re-settled in 1895, and is now a thriving little settlement. It was originally named Mesquite, after a heavy growth of that shrub which abounds in that part of the Rio Virgen valley.

Middleton (Ogden Stake), Weber County, Utah, is a farming settlement situated in Ogden valley, and is an outgrowth of Huntsville. The ward, which was organized in 1905, was named in honor of Chas. F. Middleton, of the Weber Stake presidency.

Midvale (Jordan Stake), Salt Lake County, Utah, was settled at an early day and organized as the East Jordan Ward in 1895. Later, the name was changed to Midvale, a name suggested by the fact that the settlement is centrally located in Salt Lake Valley. It is now also an important railroad town and business center.

Midway (Wasatch Stake), Wasatch County, Utah, is pleasantly situated on Snake Creek, in Provo valley, four miles west of Heber City. Originally there weer two settlements on Snake Creek, dating back to 1859, but later the so-called Upper Settlement was amalgamated with the lower town, and the two combined named Midway, the new location being about midway between the location of the two infant colonies. Midway was organized as a ward in 1877, but was later divided into two wards.

Millburn (North Sanpete Stake), Sanpete County, Utah, is an outgrowth of Fairview and was organized as a ward in 1890. The place is thirty-five miles northeast of Manti, in the upper

end of Sanpete valley. It was named Millburn because a number of saw mills were built many years ago in the canyons opening into the valley near the present settlement of Millburn.

Mill Creek (Cottonwood Stake), Salt Lake County, Utah, was first settled in the summer of 1848, when John Neff built the first grist mill in Utah in what is now known as East Mill Creek, immediately below the mouth of Mill Creek Canyon. The ward was organized in 1849, but has since been divided into a number of wards. The original Mill Creek embraced some of the best farming land in Salt Lake valley.

Miller (Granite Stake), Salt Lake County, Utah, is an outgrowth of Mill Creek. It was organized as a ward in March, 1907, and named in honor of the late Bishop Reuben Miller, who for many years acted as bishop of the Mill Creek Ward.

Millville (Hyrum Stake), Cache County, Utah, is a farming settlement in Cache valley, dating back to 1859. It was named Millville when Isaiah Edwards, in 1860, built the first saw-mill in Cache valley, near the spot where the present Millville grist mill now stands.

Mill Ward (Uintah Stake), Uintah County, Utah, was first settled in 1878, and when a ward was organized it was named Mill Ward because the first mills built in the Ashley or Uintah Valley were erected in that part of said valley now included in the Mill Ward.

Milo Ward (Bingham Stake), Bonneville County, Idaho, is a farming district, and an outgrowth of Shelton and Willow Creek wards, and when the place was first organized as a branch of the Church, in 1900, it was named Milo, in honor of the late Patriarch Milo Andrus.

Milton (Morgan Stake), Morgan County, Utah, was first sttled in 1856, and originally called Morganville, in honor of Jedediah Morgan Grant, second counselor to President Brigham Young, but later the name was changed to Milton in honor of the late Amos Milton Musser.

Minersville (Beaver Stake), Beaver County, Utah, was first settled in 1859, and named Minersville, because of the discovery of lead ore in the immediate vicinity.

Mink Creek (Oneida Stake), Franklin County, Idaho, was first settled in 1873, and organized as a ward in 1876. The settlement was named after the creek, which had previously been named Mink Creek, because of the abundance of mink which abounded in that particular locality.

Moab (San Juan Stake), Grand County, Utah, is situated in a beautiful valley which first became tragically known to the Saints in 1855 when the so-called Elk Mountain Indian mission, founded a settlement in the valley and built a fort. The Indians

made a break upon the settlement and wounded and killed sev- Saints in 1855 when the so-called Elk Mountain Indian Mission valley was left in undisputed possession of the red man until 1876, when non-Mormon stockmen commenced to move into the valley with stock. In 1879 the Saints also began to settle in the valley permanently, and a ward was organized in 1881. The place was named Moab, after the Bible land Moab, a country lying beyond the Jordan. This modern Moab, looking at it from central Utah, is a land beyond Green River.

Moccasin, or Moccasin Springs (Kanab Stake), Kane County, Utah, is a ranch situated near the Arizona line. The place was first settled in 1864, vacated because of Indian troubles in 1866, re-settled in 1871, and constituted a branch of the Church for many years. It is now mostly occupied by Indians. The name was suggested by white men who traced Indians at an early day by their moccasin tracks.

Molen (Emery Stake), Emery County, Utah, is an outgrowth of Ferron and was organized as a ward in 1884. It is a farming community, and the place was named in honor of Michael W. Molen, one of the first settlers on Ferron Creek.

Mona (Juab Stake), Juab County, Utah, is a small farming settlement located in Juab valley, and dates back to the beginning of 1852. It was first called Clover Creek by the early settlers, who found patches of clover growing wild near the site. The place is most romantically situated at the west base of grand Mount Nebo. Mona is supposedly an Indian name, which was given to the place in 1868; it was organized as a ward in 1887.

Monroe (Sevier Stake), Sevier County, Utah, is situated in the south end of Sevier Valley, ten miles south of Richfield. When first settled in 1863 the place was known as South Bend, because the Sevier River here takes a sudden turn from a westerly to a northerly course. The place was soon afterwards named Alma, after a Book of Mormon prophet by that name. Alma was broken up on account of Indian troubles, in 1867, but was re-settled in 1870, and soon afterwards (in 1871) called Monroe, honoring James Monroe, the fifth president of the United States.

Monticello (San Juan Stake), San Juan County, Utah, was settled in 1888 and named Monticello on the suggestion of Francis A. Hammond, and adopted in preference to several other names which had meen suggested. It was named after Monticello, the summer residence of President Thomas Jefferson, in Virginia.

Montpelier (Montpelier Stake), Bear Lake County, Idaho, is the largest town in Bear Lake valley. It was first settled in 1864, and called Clover Creek, the extensive fields of wild clover growing in the vicinity suggesting this name, but later, President Brigham Young, on one of his early visits to Bear Lake valley,

suggested the name of Montpelier, which was the capital of his native state, Vermont. This name was consequently adopted.

MORELAND (Blackfoot Stake), Bingham County, Idaho, is a farming settlement situated on the north side of Snake River, and is an outgrowth of the Riverside Ward. The name was suggested when the work on the canals tapping Snake River was going on, which meant that "more land" could be brought under cultivation. The Moreland Ward was organized in 1896.

MORELES (Juarez Stake), Chihuahua, Mexico, was a "Mormon settlement situated near the top of the Sierra Madre mountains; it was named after Moreles, a member of President Diaz's cabinet.

MORGAN (Morgan Stake), Morgan County, Utah, was settled in 1860 and, like the county, named in honor of Jedediah Morgan Grant, a counselor to President Brigham Young. The settlement was divided in 1877 into the Morgan South Ward (on the south side of the Weber River) and the Morgan North Ward (on the north side of the Weber River).

MORMON WARD (Bannock Stake), Bannock County, Idaho, was first settled by non-Mormons in 1870, and named Mormon Ward by the brethren in opposition to the boast, previously made by some bitter anti-"Mormons," to the effect that no "Mormons" should ever be permitted to locate in Gentile valley. But in due course of time some of the Gentile settlers sold out to "Mormons" who increased in number until, in 1881, they organized into the Mormon Ward, which in due course of time was divided into Thatcher and Cleveland Wards.

MORONI (North Sanpete Stake), Sanpete County, Utah, is a farming community located centrally in Sanpete valley, nineteen miles northeast of Manti. The place was originally called Mego, after an Indian by that name, but when organized as a ward, in 1859, George Peacock of Manti suggested the name of Moroni, after the Book of Mormon Nephite city of that name.

MOUND FORT (North Weber Stake), Weber County, Utah, was a farming district situated north of the Ogden River, and named as early as 1853 from the fact that a fort built as a protection against the Indians was erected near a mound or a long hill extending north and south between what is now Tenth and Twelfth streets, of Ogden City. It is immediately west of Washington Avenue.

MOUND VALLEY WARD (Bannock Stake), Bannock County, Idaho, is the oldest settlement in Gentile valley, and derives its name from the numerous mounds, ridges and hills with which Gentile valley (formerly called Mound valley) abounds. The Saints in the valley were organized as a branch in 1872 and as a ward in 1874.

Mountain Dell, Salt Lake County, Utah, was a small farming settlement located as early as 1855, in Parley's canyon, about fifteen miles southeast of Salt Lake City. The place was known as the Dell in early pioneer days, but when it was organized as a ward in 1882 it was called Mountain Dell.

Mountain Dell (St. George Stake), Washington County, Utah, was a small settlement of Saints located on North Creek, near Virgen City. It was first settled in 1861 and called Millville, because of a saw mill being built there. It was vacated in 1866 on account of Indian trouble, but was re-settled permanently in 1868. Mountain Dell now constitutes a part of the Rio Virgen Ward.

Mountain Dell (Uintah Stake), Uintah County, Utah, was first settled by Latter-day Saints in 1878, and named Mountain Dell because of its location in a veritable mountain dell, or narrow valley situated near the headwaters of Ashley's Creek, on the south slope of the Uintah mountains.

Mountain Green (Morgan Stake), Morgan County, Utah, is a small settlement situated in the lower end of Weber Valley. It was settled about 1859 and called Mountain Green because of the green meadows which the settlers found here, and which were made by the waters of the Weber River backing up, prior to taking their leap at Devil's Gate. Mountain Green now constitutes a part of the Peterson Ward.

Mountain Meadows (St. George Stake), Washington County, Utah, is a narrow valley situated on the south rim of the Great Interior Basin, part of it being on the south and part of it on the north side of the rim or watershed. In the north end of the valley there is a small settlement called Hamblin, thus namd after the late Indian interpreter, Jacob Hamblin. It was in the south end of the valley that the Mountain Meadows massacre took place, in 1857. At that time the south end of the valley constituted a beautiful meadow, which for years was the favorite camping place for travelers who crossed the desert between Utah and California, on what was known in early Utah days as the Spanish Trail.

Mountain View (Alberta Stake), Alberta, Canada, is a settlement of Saints lying northwest of Cardston, and is named Mountain View, owing to its location on high ground, near the east base of lofty mountains.

Mount Carmel (Kanab Stake), Kane County, Utah, is a small settlement situated in Long Valley. It was first settled in 1864 and called Winsor, in honor of Anson P. Winsor, the bishop of Grafton, who also had jurisdiction over the Saints in Long Valley. The place was vacated in 1866, because of Indian trou-

bles, was re-settled in 1871, and named Mount Carmel, after the mountain of that name in Palestine.

Mount Glen (Union Stake), Union County, Ore., is a set tlement of Saints situated in Union County, Oregon. It was originally called Springville, but named later Mount Glen because of its location in a natural glen or cove, near the mountains. It was settled by Latter-day Saints in 1899, organized as a branch of the Church in 1900 and organized as a ward in 1901.

Mount Pleasant (North Sanpete Stake), Sanpete County, Utah, is one of the principal settlements in Sanpete valley, and is situated near the east mountains, twenty-three miles northeast of Manti. Its pleasant location suggested the name to the first settlers. The settlement dates back to 1852, was vacated through Indian troubles in 1853, re-settled permanently in 1859, organized as a ward the same year, and now constitutes two bishops' wards.

Mount Sterling (Hyrum Stake), Cache County, Utah, is a farming settlement in the south end of Cache valley; it is an outgrowth of Wellsville, and was organized as a ward in 1895.

Murray (Cottonwood Stake), Salt Lake County, Utah, is a business center situated on the State Road about seven miles south of Salt Lake City. Its history commences with 1872, when the Germania Smelting Works were built on Little Cottonwood Creek. Until 1900 the place constituted a part of the South Cottonwood Ward, but in the year mentioned a separate ward was organized, called Murray, in honor of Eli H. Murray, Governor of Utah from 1880 to 1886. A few years ago Murray was divided into East and West Murray wards, and is now the headquarters of the Cottonwood Stake of Zion.

(To be continued.)

MEXICAN ARCHAEOLOGY.

What manner of folks are the Mexicans?

Whatever one's views on the wisest political course toward Mexico, it will help in a thorough understanding of that country to examine the rich history, the ancient civilization, the prehistoric remains, to be found among our southern neighbors, according to a bulletin from the Washington headquarters of the National Geographic Society. This bulletin, based on a communication to the society from John Birkinbine, follows:

Of the sixteen million inhabitants, two-fifths claim direct descent from ancient tribes or families which are accepted as the basis of Mexican history, two-fifths are of mixed native and foreign blood, the remainder being classed under the common

appellation of "foreign." Throughout much of the country, and often within short distances of railroads, are remnants of some of the ancient native tribes, or races, adhering to customs, methods, and speech of their ancestors. Thus in Oaxaca are the Zapotecas and Mixtecas, the estimate for the two races being a half million, and a government publication mentions a dozen other families in the same state. In Hidalgo and adjacent states, the Otomis; in Puebla and Oaxaca, the Mexicanios; the predominating Mayas in Yucatan; in Michoacan and Jalisco, the Tarascans, and the Tlaxcalans, in their native state, and other groups elsewhere, still maintain the tribal individualities. Although Spanish is the language of the country, and much English is spoken in the regions most visited, a large number of the natives use only the vernacular.

Prescott refers to the Aztecs, Tlaxcalans, and others as producers of delicate fabrics, colored by vegetable dyes; intricate designs in the precious metals, and beautiful decorations made of feathers; numerous ruins also indicate marvelous skill of ancient peoples in stonework, especially as the tools used were obsidian or copper. Evidences that this deftness in handiwork has been retained appears in the feather-work, wood-carving, stone-cutting, etc., of the present day. The beautiful pottery and unique weaves serapes, made with the crudest appliances, and excellent fabrications in cast or wrought iron, filagree silver, etc., also bear testimony to the skill of the Mexican Indian.

Mexico may be described as a land of surprises, a country of extremes, a nation of contrasts, a domain of apparent contradictions; where the old and the new, the poor and the rich, the crude and the refined, are near neighbors; where the sleep of centuries often continues adjacent to present activities, and where ultra conservatism is elbowed by pronounced evidences of modern progress. Mexico has a wealth of archaeological relics, remnants of an ancient civilization of which no well-defined trace exists. But all authorities, unite in praise of the magnitude and the perfection of workmanship shown at various ruins found throughout the Mexican territory. The region adjacent to some of these raises question as to the source of sustenance for multitudes which must have existed, and causes speculation upon changes which may have occurred in the interval. Prominent among these ruins are Uxmal and Chichen-Itza, in the state of Yucatan; Palenque, in the state of Chipas; Mitla, in the state of Oaxaca, and Xochicalco, in the state of Morelos. The pyramid of Cholula, in Peubla, and those of the Sun and Moon, in the state of Mexico, have also been literally described, but distributed over wide areas are many other ruins which have had but little or no investigation, and rock sculptures, images, idols, and ancient pottery, found in numerous localities, are the only records of peoples whose history is unknown and whose names even are lost.

THE VALUE OF WILLS AND TESTAMENTS

By Richard Holworthy, F. S. G.

Considering the great amount of valuable information which is to be obtained from wills for the antiquary, as well as for the genealogist and topographer, it is surprising that more use has not been made of these records in the past, or at all events that more exhaustive searches have not been made in them. Indeed, many county and parish historians have entirely ignored the fund of personal information contained in wills, some on account of the immense amount of material to be searched and its inaccessibility, and others from a want of knowledge of serious research.

Every genealogist knows that wills form the backbone of his subject; that no pedigree can be compiled without them; and that no family history can be completed without the personal touch to be obtained from them which raises it above the dryness of a sixteenth-century visitation pedigree. The serious parochial writer cannot perform his work without having searched wills, to trace the families and the distribution and descent of lands in his parish, and to acquaint himself with the numerous references to be found to the church, and perhaps to trace the origin of articles which have been stowed away for centuries in the parish chest.

As we have already said, for the genealogist wills are indispensable, not only those of the surname in which he is interested, but of other families which are apparently unconnected. It can be safely said that no pedigree of eight or nine generations can show the marriages of all members of a family, but most of the missing marriages could be found if a thoroughly exhaustive search of wills was made. Generally speaking, a testator mentions all his children, and in cases where his daughters are married he will almost certainly mention the names of their husbands. Thus if we are interested in the family of one of the husbands, we get the name and parentage of his wife, and other valuable information about her family, which might not be obtainable elsewhere.

It is not only relations about whom we get these interesting notes, but also other people in no way related to the testator, as the average number of different surnames mentioned in a will is about a dozen. Many a difficult problem in identity has been solved by a signature, and there are generally three signatures of witnesses on each will as well as that of the testator.

It is these hidden references that the genealogist wants, and

which he has been unable to get. For instance, in the will of Robert Sowthey, of Woodford, in Wellington, county Somerset, yeoman, dated 1670, we find, amongst other references, the names of the husbands of his four daughters, viz. Anne, wife of Anthony Cording; Eleanor, wife of Thomas Munday; Alice, wife of John Coles; and Mary, wife of Thomas Cording. Having got the name and parentage of the wife of Thomas Munday, we might also find some useful information about his family in the wills of the Cordings and the Coles.

For another example we give an abstract of the will of Hester Musgrave, of Wellington, widow, dated 1719, who desires to be buried privately without pomp at Bristol, and to be laid near her father's grave, or if she die elsewhere, to be buried at Topsham, co. Devon. She mentions her son, Humphrey Holway; Cousins Sarah and May Daniel of Bristol, and their sister, Susannah Daniel, to whom she has already given a "golden medall." Katherine Hellier, of Taunton, widow. Grace Gill, widow. Amy Pring, widow. Bridget Vanvert, my kinswoman, and her husband, of the Island of Guernsey, and their four children. Robert Worth, of London. Mary Bowerman, of Topsham, widow and her daughter Pat. Susanna Trevella, widow, grand-daughter of my sister, Mary Stevens. William, Thomas, and Daniel, sons of William Best, and his late wife Hester, of Topsham, and their daughter Elizabeth. George Cockram, of this town, sergemaker. Joseph Weekes, of Little Sampford, tanner, and his son Joseph. Hannah Cole, of Bristol. William Best, junr., my silver tankard, which belonged to my son, Humphrey Holway, having his coat of arms on it. Humphrey Berry, of Wellington, clerk. Cousin Sarah Edwards, of London, and her husband. To . . . . Thesayer, of Greenwich, co. Kent, granddaughter of my brother-in-law, Thomas Hollaway, late of Greenwich, mariner. Jeffry Bartlett. James Parsons, of Samford. The witnesses are Jos. Kennaway, John Cade, and Mary Kennaway. This will mentions no less than twenty-three different surnames, and gives many valuable clues concerning some of the people mentioned in the will which might be unobtainable elsewhere. For instance, if we were interested in the family of Thomas Hollaway, late of Greenwich, and had no idea as to where he came from, this hidden reference would immediately suggest to us that he came from the West Country.

For a short example of the topography to be gleaned from wills, the following abstract of the will of John Fawkener, of Waldron, co. Sussex, will suffice:—"The parcel of march land in Mauxey and Pevensey, parcel of the manor of Lampham, called the Twelve Acres to the north of the way leading from Chercheaker Bridge to Ryene Bridge; also lands in Barwashe, purchased of Thomas Greene, and John, his sons, called Mottings-

den." By the aid of wills these very lands might be traced for centuries.

Even those who ridicule genealogical research, and perhaps look upon it as a form of snobbishness (there are still some who regard it in this light), must find amusement in reading some old wills. In that of Thomas Curtis, dated 5 January, 1797, there is an entertaining little passage, in which he requests "a stone to be erected to the memory of my father and mother, uncle and aunt Curtis, and self, and if you can squese in Jack do; this is poor Tom's will, and make no doubt but it will occasion a smile." And later, "A guine for poor Poll Thare, which has been my Semstress for many years." Another good example is the will of John Hedges, Esq., written in verse, and which was duly proved in the Prerogative Court of Canterbury in July, 1737, and is not unique:—

This 5th day of May
Being Airy and Gay
To Hipp not enclind
But of Vigorous mind
And my Body in Health
Ile dispose of my Wealth,
And of all I'm to leave
On this side of the Grave
to some one or other
I think to my Brother
But because I foresaw
That my Brethren in Law
If I did not take Care
Woud come in for a Share
Which I noe ways intended
Till their Manners were mended
(And of that God knows there's no sign)
I do therefore Enjoyn
And do strictly command
Witness my hand
That nought I have got
Be brought in Hotch Pott
But I give and devise
As much as in me lyes
To the Son of my Mother
Myn own Dear Brother
To have and to hold
All my Silver and Gold
As the Affectionate Pledges
Of his Brother John Hedges.

—*The Connoissuer.*

MANUFACTURING IN EARLY-DAY UTAH.

Manufacturing in the early days of our state was domestic. Carried on in the home by every family, homespun industries were an integral part in the life of the pioneer communities, and every company of immigrants was encouraged to bring sheep and seeds for the growth of flax. Each family was a unit of government and industry, and while in 1849, eastern goods were sold in Salt Lake by the merchants, Livingston and Kinkead, every new company of colonizers as it went out from Salt Lake to settle some part of the territory was totally dependent on its own resources and knowledge of manufcturing. Our grandmothers all understood the art of weaving, and in some homes, rooms were specially set aside for weaving, for the looms took up much space. Wool was clipped from the sheep, which was cleaned and carded. After the combing, it was spun into skeins of yarn, and then woven into cloth by members of the family. In some of the wards, prizes were offered for both spinning and weaving. The materials were well made, and dresses were sewed by hand. The boys wore deer-skin breeches. My father wore a busk-skin suit for three winters after he came to the valley in 1850. Buck-skin breeches and deer-skin jackets were commonly worn by men. The constant industry of women manifested itself always in these home products.

But each colony was aggressive and resourceful, and it was not long before every community was manufacturing clothing in small factories as well as tanning leather and making shoes. When the colonists settled Provo, they experienced many hardships, and were compelled at times to live on roots and the flesh of wild animals. Yet they were alert to progress, and soon made of their town an indepedent self-supporting community. In 1855, Shadrach Holdaway and James Simpkins erected a blacksmith shop and commenced making threshing machines and other farming implements. They made several looms and a spinning jenny, together with large carding machines, and opened a mill for the manufacture of cloth and yarn. In a few years, factories were run on the co-operative plan, and much skilled work was furnished at times. With the increase of population from the eastern states as well as European countries, Utah in her early days developed virile economic centers, and the people became self-sustaining in so far as the rugged parched soil could be conquered. The towns became thriving civic communities with all the characteristics of good government, and the people were free and liberty-loving.—*Levi Edgar Young.*

BRIGHAM YOUNG'S "BIG TEN GIRLS."

Zina Young Card, Evelyn Young Davis, Jeannette Young Easton, Mary Young Croxall, Maria Young Dougall. Marinda Young Conrad, Caroline Young Cannon, Ella Young Empey, Emily Young Clawson, Fanny Young Thatcher.

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THE MEANING AND IMPORTANCE OF RECORDS.

An Address by Dr. John A. Widtsoe, at the Genealogical Society Conference, held in the Assembly Hall, Temple Block, April 6, 1920.

My brethren and sisters: It is a great delight to all lovers of the Gospel to see so large a congregation in this building on this occasion, especially since the work assigned to this Society is perhaps the most important within the Church. For myself, I can simply say that I doubt whether association with any other organization would give me greater joy than this one, because it seems to me that the work in charge of the Genealogical Society is the very keystone of the Gospel arch. If the work entrusted to us in this oranization is well done, the Lord's work is safe, and will go onward, according to the will of the Lord; but if it be poorly done or slighted, the work of the Lord to that degree will be hindered. I am glad, therefore, to have the privilege of speaking to you on this occasion, even though the subject assigned to me is one that is well-worn and does not permit the introduction of many new ideas.

The Mighty Responsibility of the Church.

A tremendous world-responsibility rests upon the Latter-day Saints. We declare to all the world that through us, because we possess the priesthood, all the world will be saved; through us, a handful of people in the valleys of the mountains, the plan of salvation will be worked out, according to the mind and will of the Almighty. For the living, we engage in missionary work. Our men and women are sent all over the earth and we declare that those who want to come to God must listen to these messengers, who possess the power and the authority of the priesthood. For the dead, we go into our temples—only another form of missionary work—and there, because of the possession and

power of the priesthood, we are able to present salvation to those who have died. It is a tremendous claim that we put forth to the world. Through us the world is to be saved, without us the world may not be saved: such is the order of godliness.

Our Individual Responsibility.

If this be true, and I believe it with all my heart, then it becomes a tremendous individual duty, to engage in this work of the Lord. It is not the purpose merely of the Church as a whole, through its constituted officials or its various organizations, to accomplish the work that the Lord has given to this people; but, each individual man, woman and child in the Kingdom, must vigorously and actively engage in fulfilling the purpose of the Lord with respect to the salvation of the human family.

The Need of Records.

Our great claim, as stated to the world by us, rests squarely and securely on record keeping. Unless our records are made and kept properly, the work cannot go on. All human activities should be orderly to be acceptable to the Lord; and records must be kept so that confusion may be avoided.

Records must also be kept so that the knowledge of men may be carried from generation to generation. Think what great losers we would be if the records of the past, our knowlede of the patriarchs and the prophets, were taken from us! We would still have the present day revelation, great and glorious and helpful; but many of the evidences of God's existence, and many of the teachings relative to God's dealing with his children, come to us from the records that have been kept by men of past ages.

The people of by-gone days, of antiquity, were often better record keepers than we are today. From the earliest day, men and women kept records of what they did, records of their fathers and records of the events of their lives. These records were kept in many ways, by beads, on totem poles, on tablets of clay or stone, on papyrus, and in the islands of the sea, the records were kept in memory, until men could give from memory each link in a chain of descent a thousand to fifteen hundred years back—better in many respects than the written records of the so-called civilized day and civilized age. From three to five thousand years ago such records come to us, telling the love of record keeping of the peoples of olden days.

Modern Revelations and Records.

Modern revelation is explicit as to the importance of records. The first recorded revelation of the Prophet Joseph Smith is found in the Doctrine and Covenants, Section 2. It deals entirely with the temple work—the bringing of the fathers and the children

together—the turning of the hearts of the children to the fathers and of the fathers to the children. It is a message resting upon record keeping. On April 6, 1830, 90 years ago today, when this Church was organized, the Lord gave a revelation to the Prophet Joseph Smith, and declared that a recorder should be appointed and a record kept of all the activities of the Church. From that time on, in the revelations given to the Prophet, occur over and over again statements relative to the necessity of keeping careful records pertaining to the living and the dead. It is a fitting thing that at the head of this society, at this time, should be President Lund, the Church recorder of the present day, the man who is charged with the responsibility of keeping the history and the records of the Church of Jesus Christ of Latter-day Saints.

The Meaning of Records.

But the question is continually asked, "Why do we need to keep records? What is the meaning of records?" In answer, let me say first that this brief earth career is simply a part of a large, eternal journey. It is not complete in itself. To this earth belong certain ordinances, such as baptism, which must be accomplished here. They do not belong to a place beyond this earth.

All that we do here, because it is simply a part of a great, eternal journey, has a spiritual meaning, a spiritual equivalent and counterpart. The Lord said to the Prophet Joseph Smith, "Not at any time have I given unto you a law which was temporal." There is no law of God which pertains wholly and solely to this earth. Every law that we possess has its spiritual meaning and application, of an eternal nature, extending far beyond this earth and this earth life. The Lord made this clear to the Prophet Joseph Smith, who in turn explained to the people that the power of the priesthod to bind on earth so that things might be bound in heaven, or to loose on earth so that they might be loosed in heaven, might be stated another way, that whatever is recorded on earth will be recorded in heaven. In other words, as the Prophet explained, the records of this earth and the records of heaven must correspond. There must be no deviation, no lack of harmony between those two great records in the two great departments of life.

Moreover, out of the books of records made upon this earth, recorded correspondingly in the heavens, shall the dead be judged —and that means all of us, because ultimately we ourselves shall leave this earth to go into the greater life, there to stand before the Judge and find our record written. Let our record here be written well and firmly, so that the record on the other side may be correct for us and for ours.

Through our records shall the earth be saved, and through the records shall God's work be accomplished. That is the simple meaning of records.

The Preparation of Records for Temple Work.

Concerning the work for the dead, the great genealogies of which Brother Anderson has spoken come to us from all countries upon the face of the earth. The spirit of this work is abroad over Europe and all over this country. Genealogies are everywhere being made. I stepped into the Newberry Library in Chicago, the other day, and talked to the librarian in the genealogical room. She declared the interest in genealogy is marvelous. The library is crowded from day to day with people from all parts of the country who want to know something about their ancestors. She said laughingly, "The aristrocracy of the United States, within the next few years, will consist of the people who have a record of their ancestry; and the more they know of their fathers, the higher will be their aristocratic rank." That is the spirit of the day.

But the records, when they come to us, must be worked over and prepared for the temples. As they come to us in the books, printed by people here, there, and everywhere, they are not ready for temple use. It becomes a labor of love—a duty of love also—to prepare the books in such a way that they can be used by the workers in the temples, for the orderly performance of baptisms, sealings, and other work belonging to temple activity.

All Should Help.

It is very common in our Church to say that this sister has time and that since she has the spirit of the work, she will look after the Jones family; or that this brother who has the spirit will look after the Smith family, and so on. Today the pressing demand of the living and of the dead compels us to view this matter in a slightly different way. Every person should be engaged daily in a little work in behalf of this great cause. It is the best kind of service to the Church to take 10 to 20 minutes, or half an hour a day in carrying onward the work represented by you who are connected with this Society.

The work is so immense, that great numbers of workers are needed. I have two lines on my father's side and two on my mother's side on which I can work, so there is enough to keep all members of the family busy.

If our own lines run out, what are we to do? Then, because this is God's work and we are all the children of God, and we are all concerned in carrying on God's plan for the salvation of the human family, we can help in the work of our brother or our neighbor or the stranger, who needs help. This work may be done unselfishly, because through it we win for

ourselves a great deal more than we possibly can give to the Lord.

Encourage a General Church Movement for Record Keeping.

The feeling of individual responsibility for this work seems to me to be a great necessity at the present time. But, how is the work of recording to be done? Can we do it correctly? How can we become trained? How can we win converts to the work? Record keeping is really easy; but it must be done accurately and systematically and according to a well defined system. It cannot be done carelessly. Young and old are needed to help; young and old must be trained in the methods of record keeping. This Society should take the lead in converting the whole Church to the need and value of giving some time to education in record keeping. The Relief Society, which has done splendid work in behalf of temple work and genealogy generally, should not be singled out for the responsibility. All the auxiliary associations might well be engaged in a campaign of education for record keeping. The priesthood should take a hand in it, and should properly lead out in it. Our young people, coming up through the auxiliary associations and the priesthood organizations should have been trained in the spirit and method of record keeping. Were this done, we should have in this Church within a few years, several hundred thousand trained record keepers, to carry on the work which we say we must do for all who have died, or who will die in the future outside of the pale of this Church. The Genealogical Society should enlist the cooperation of all our organizations, and should be the sponsor for this new feeling, this new spirit for record keeping among the Saints.

The Fruits of the Work.

In conclusion, let me say just a word or two about the fruits of record keeping. Love lives by loving, faith comes from believing, the spirit of this latter-day work comes by obedience to it and the practice of its principles. The abounding love of the living for the dead comes to a person when he gives himself a little every day to thoughts of the dead and labor for the dead; and I suspect it can come no other natural way. If we will proceed, throughout Zion, in every household, to give daily thought and labor in behalf of records and temple work, our temple work will be greatly encouraged, to more souls will be brought the possibility of salvation, and we ourselves would go to the temple more frequently and grow in spiritual power.

It is an outworn idea that the temples are for the old and the infirm. I am glad to see in this congregation many men

and young people! A few years ago it was thought, I imagine, that this kind of work should be done only by our mothers. I suppose our mothers always must lead out, for they have the needed strength of faith. But, this work is for all. Every man should go into the temple several times a year, for his own good. I am not so sure but that, at some time in the future, the authorities of this Church may require of every man in good standing, as a part of the year's account, that if it has been possible for him, he has been in the temple a certain number of times, not only to redeem the dead, but to refresh his own memory and his own feelings with respect to the principles and spirit of the Gospel as taught in the temples.

By record keeping and its correlated work the other world is brought near to us. Today ,as never before, this world and the world beyond are near together. Men outside of our Church feel it without having the knowledge; without the power of the priesthood, they are reaching into the darkness; these are the latter days and the overflowing spirit that belongs to us, is felt by all the world. Temple work brings power to us, because the unseen world about us has greater power than we possibly can possess. .....

Do we wish strength to walk amidst the troubles of life? Do we want the power to stand in the presence of God, to do his will and to invite his blessings? Let us remember this fundamental work that God has given to his latter-day children. There comes out of this work an eternal joy, a contentment (without which life has little value), as out of no other activity that man can engage in. With such contentment, we can all stand up and say to our fellows, "God's in his heaven; all's well with the world."

At the foundation of such contentment lies a respect for record keeping, a determination to practice it, a deliberate effort day by day to render a little service in behalf of the first and fundamental features of temple work.

May God bless us, and may the spirit which he has poured out upon us during this conference, and which is always with us if we live right, be always with us, I ask in the name of Jesus Christ. Amen.

A FAMILY MEETING IN NAUVOO.

Minutes of a meeting of the Richards and Young Families held in Nauvoo, Ill., Jan. 8, 1845.

A meeting of the Young and Richards family convened in the Seventies Hall, Nauvoo, Ill., January 8, 1845, at 10 a. m. President Brigham Young, Willard Richards, Phinehas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Tolmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Todde Decker, and families, Mother Smith, (mother of Joseph Smith) Rhoda Richards, Franklin Richards, Samuel Richards and many others were present.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phinehas Richards called upon the different families to take their proper places, and those not connected to be on the outer side. Father Haven was in front with his children and grand-children, Levi Richards on the opposite side; Phinehas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phinehas Richards called the meeting to order and said: "Brothers, Sisters and friends. We have met here the first time as a family; it is a new thing to all, and to some it may appear novel, but the object of this gathering is to ascertain the number that are in good standing in the faith, and the relationship we bear to one another, as this varies in some degree. I am glad so many are here. We will open our services in the regular order and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sung, "Come let us all unite as one."

Phinehas Richards offered prayer after which the choir sang.

Phinehas Richards then said "Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same. It is the first time I have attended a meeting of this kind. We want to know how many of our connections are gathered in Nauvoo. The reasons that I have appointed this day for our coming together, are, I recollect that 50 years this day there was a grand achievement made at New Orleans in which we thought of our protection as citizens under our laws—(Note—Phinehas Richards fought in the war of 1812) Times have greatly changed since then, but thanks to the God of the Universe for the blessings we now have. It is also 21 years this day since I saw for the first time, my son, George Spencer Richards who was shot at Haun's mill, Missouri,

for his faith; and it is sixteen years this day since my companion witnessed the death of her father; and these three reasons led me to appoint this day for this meeting. I wish, Brothers and Sisters to ascertain how many there are present who hold the Priesthood of the Lord, and how many there are who have apostatized, if any, and how many there are in good standing in the faith which was once delivered to the Saints, and to which they will always hold so long as they are influenced by the Spirit of God. There are many things that run in my mind to inquire into, and to get instruction and information about this day as there are those present, who can give us instruction. One important object is to get instruction concerning the work for our departed friends, that we may be able to come up as Saviors on Mount Zion, and whether there be many or few here who want to know, I for one want to know what I shall do for my dear kindred, so that I shall be ready when the time to do their work for them, has arrived. While we are assembled this day, let us communicate instruction, in order that it may be a profitable season. I will now give opportunity for others to speak as the Spirit of God shall direct."

Elder John Haven said: "Brothers and Sisters, Cousins, Nephews and Nieces and all who are before me as such. I rejoice that I am connected with you as there are three branches here, descendants of Father Phinehas, and Mother Susannah Goddard Howe. It might be interesting for me to speak as I am the oldest—I will communicate something about our ancestors to the Great Grand Children. Concerning my Great Grand Father Goddard, I will give you a little history of his character as well as others of our ancestors, for some of you have to be baptized for some who are dead and worthy of it. It is almost fifty years since I entered into the Howe family. My Father Jesse Haven died soon after I came into the family. I married Mother Howe's daughter Betsy and I knew Mother Howe's views of religion. She agreed with me in religious sentiments. Mother Howe was one of the finest of women. She did not speak much, but when she did, you knew her heart. In her opinions on religion there was some difference with the sects of the present day; she believd that Jacob's ladder was not yet broken and that angels still continued to ascend and descend. It was a delight to be with her and to hear her talk. You are nearly all descendants from the Goddards—and she was a Goddard. I only knew Grandfather Goddard by hearsay because Grandfather Haven and he were very intimate. They did not fall in with the opinions of Wesley; they thought the ministry did not stick to the Bible. Grandfather Goddard brought up his family very strictly in regard to the observance of the Sabbath day, far more so than those who live in this Western Country. They were like the

Jews in that they kept the Sabbath very holy. I remember in the city of Boston that a merchant went to London to buy some goods. He was longer away than they are now, and when he returned it was on the Sabbath day. His wife went to the ship to see if he was come. As soon as the boat came to the landing he saw his wife coming on the shore and he kissed her on the Sabbath day. The people were so offended at this desecration of the Sabbath, that the next day they took him before the magistrate and he was fined five shillings for kissing his wife on the Sabbath day. I think the Mormons need not be scared out of that privilege. However, it was the custom which the people were agreed in, to keep the Sabbath day holy. Now about my Great Grand Father Goddard. I have seen his Biography or memoir. He was in the Senate as Representative of Massachusetts. In this memoir it appears he was often appointed by the Governor of the State to settle difficult cases. This must have been long before the Declaration of Independence. I received this Memoir forty-five years ago from Grand Father who was then more than ninety years old. My Great Grand Father Goddard was a man of integrity, honesty and of the religion of those days. If I had not been adopted into this Howe family I might not now have been in this work. Brigham Young and Joseph Young came over to Hopkinton, and told me about the Mormons. I looked Brigham in the face to see if he could say he was a Mormon and I found that he had courage to say that he was. I wanted to know what they said and then took the Bible to see if it was true. I found that they were the only sect that kept to the Bible in all its purity. I spent twenty-six years with the Howe family and until my wife Betsy died. My father had six daughters. The greater part are now in this work. There is still a nearness of features in some of you before me and this brings me to remember my younger days. I want to know how many are descended from the Howe branch. I see two of the Twelve Apostles (Brigham Young and Willard Richards) and others who are high in office. I feel confident and rejoice in them." The band played a Quick Step.

Phinehas Richards then called on the persons who had the Priesthood to stand. Of the twelve: Brigham Young, Willard Richards, Heber C. Kimball. High Priests: Phinehas Richards. Of the High Council: Levi Richards, John Haven, Isaac Decker, Evan M. Green, Franklin D. Richards. Seventies: Joseph Young, Albert P. Rockwood, Israel Barlow, Jesse Haven, William Hyde, Lorenzo Young, Stephen Goddard, John Tach, Joseph E. Talmer, Samuel W. Richards. Elder: Thomas Bullock.

President Brigham Young said, in substance: "As I do not know where to begin, I will begin in the middle and work both

ways. With regard to our circumstances of being here this day I would have been happy to have seen the whole family. We have recorded up 120 or 130 of Father Young's family now living, and there is not one-third part of the family present. There are only a few of them here. There must be 60 or 80 in the Church. Almost all the posterity are members. There are some things I will talk about. When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family—as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family. There are only three children of Grand father and Grand mother Howe—that is, only three families who have embraced the Gospel, but the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time. There is a great deal might be explained here this day. I will first set in order before these relations the true order of the Kingdom of God and how the families hereafter will be organized; you have heard Joseph say that the people did not know him; he had his eyes on the relation to blood-relations. Some have supposed that he meant spirit, but it was the blood-relation. This is it that he referred to. His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him and we are pure when this blood-strain from Ephraim comes down pure, The decrees of the Almighty will be exalted—that blood which was in him was pure and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family, every man will preside over his own family. We will have to work out some of the impurities. There is a great deal that I have to say and the Brethren will have patience. Mother Smith is here—she is our Mother, we hold her in a three-fold bond, for we hold her by blood, by the Spirit, and by the Gospel. We are connected together. The human family will find out who are the saviors of the Earth. The world knew nothing of the office of saviors upon Mount Zion. If Joseph Smith is not the man on whom the Keys of the Kingdom rest. I would not give the ashes of a rye straw for our Salvation. If I teach my family correct principles and show them the way of Salvation I am in a sense their savior. There is the same blood

of Ephraim running in the veins of this family—and I know who has the blood and the Priesthood to carry the keys to the world. The decree of the Almighty is so pure that it would seem like blunders in the eyes of the world; but the keys will rest upon the Prophet and there is no power on earth or in hell to take it from him. This is a subject relating to the baptism for the dead. We will tell you when the Temple is finished how to redeem your dead. I want to tell you now don't be scared, don't be frightened, at what I tell you. The Church does not understand the doctrine that Joseph taught—yet it is plain as the sun at noonday—the order of redeeming our relatives originated in the Kingdom of Heaven. If our progenitors had kept their records as the Jews anciently did they would be able to tell exactly where they came from—and see where they run down in one straight line. We have hundreds ready to be baptized for the dead."

Choir sang the hymn, "Daughters of Zion."

An Intermission of about one hour.

At 10 minutes past 2 p. m., Phinehas Richards again called the meeting to order.

Brother John Kay sang "The Seer."

Father Haven offered up prayer—Choir sang "A voice from the Prophet."

Phinehas Richards then stated that there was an opportunity for those who wished to give instructions to occupy the stand. Joseph Young in substance said: "I feel an interest in this assembly. Ten thousand thoughts have rushed into my mind since I assembled under this roof with my family. I will say, brothers and sisters, and my kindred—and all of you; but more especially those who are united by the ties of kindred, and indeed all of you; here are the fruits of the labors of brother Brigham and myself. As Uncle Haven expressed it, we visited the Eastern States, and the Prophet Joseph prophecied before we went, that we should see the fruit of our labors in converting them to the Gospel. Brother Phinehas Young went with us to the Richards family, and after we had spent a short time with them, we went on to the East and saw my uncles and aunts, and preached to them. They looked on us as strange beings and our doctrine was strange to them. We preached to Uncle and Aunt Haven; we stayed but a little while with them and then went on to Albert P. Rockwood's for this was according to the promise of the Prophet. Others of the family did not receive the truth so freely, but I know we shall see many more of our family come in the Kingdom. Uncles, aunts, cousins, friends, and all of you, I am glad that we are to have the privilege of being baptized for our dead. I view the dead by vision and see them claiming their relationship to the everlasting Gospel, clinging to us on Mount

Zion, and claiming us as their saviors. I have been enjoying the beautiful music of this day, but there is more music to me in the sound of the Gospel. I rejoice that we shall all be filled with music, for the air will be all music and we will feel all the harmony in our blessings in the presence of God, and shall take part in the deepest solicitude and joy and praise. That buoys up our spirits. I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of eternal life; and I am determined to lay a foundation for my eternal happiness. I will claim these relatives as my fruits. I recollect I and Brigham went through the snow and first trod the path to carry the Gospel to Canada, and I now rejoice that we did so. I tried all religions, but did not find any right until I got on board of Zion's ship. We feel the presence of God within these walls, and we have done so ever since the dedication of this building, and we shall always have it here unless we pollute the place ourselves. I have pulled heavy in the harness for twelve years, and I want to pull on. I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue. May God bless you all, and preserve you all, that we may all go home fully ripe."

Brigham Young again spoke in substance as follows: "I have been reflecting on my life and the consequences of it and have listened to the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness. They have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness in obedience to their traditions. The result of it all I seldom talk about. For my reflections have been since I have been before the people as a public man, that I will build on the foundation of his (Joseph's) claims and rights. I suppose it was the first time that Joseph Smith gave to his Father the account of the finding of the records, when there was printed in the newspaper a short paragraph; it was only about a square inch, but it stated that a young man had seen an angel who had told him where to find an Indian Bible, and it went on to inquire what would happen if it should come forth; should we then know about the origin of the Indians? The night the plates were found, there was a great light in the East and it went to the West and it was very bright although there was no moon at the time. I gazed at it in company with my wife. The light was perfectly clear and remained

several hours. It formed into men as if there were great armies in the West; and I then saw in the northwest armies of men come up. They would march to the South West and, then go out of sight. It was a very remarkable occurrence. It passed on, and continued perhaps about two hours. Soon after this the Book of Mormon was printed and came into our section of the country. Brother Joseph Young and Phinehas Young saw the elders, and Father Chamberlain preached to Joseph and Phinehas in such a manner that they asked him to desist. Then they went into Canada to preach. Samuel Smith brought the Book of Mormon into our district, and he preached from it. I weighed the matter for a year and a half. I looked at it on all sides. All other religions I could fathom, I could get to the bottom of all religions that I had any knowledge of, but this new one. I reasoned on month after month, until I came to a certain knowledge of its truth. I reasoned on revelation and while I was getting into it, brother Phinehas laid it by. I saw the two first Elders who preached to my brothers when I calculated to be baptized. I calculated that I would go into the Church seeeing things as they were. I knew Methodism. The Methodist Preachers used to talk with children in such a manner that I have often prayed, 'If there is a God in heaven, save me, that I may know all the truth and not be fooled by such doctrines.' I saw them get religion all around me. Men were rolling and bawling and thumping, but it had no effect on me. I wanted to know the truth that I might not be fooled. Children and young men got religion but I could not get it till I was twenty-three years old; and then, in order to prevent my being any more pestered about it I joined Methodism. I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians. But when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I might just live and die standing straight in this work. I took my sleigh and horse and drove right off to Canada about 200 miles. John P. Greene went part way with me as a preacher—and when we were going along I told him if he didn't get snagged I'd treat. Joseph Young when he saw me believed the Book of Mormon. I preached to him first. And so I claim all of you as the fruit of my labors. I am the first one of the family that embraced it understandingly. The Prophet Joseph could not come to our neighborhood then, so I preached to my family and related the truth about the Book of Mormon. There was one, Nathan Fellows, who had not been out of doors for years, who was ill and always had his head wrapt up. When he heard the preaching of the fulness of the Gospel he threw away his coat and his stick believing it.

"I was baptized in Mendon, Munroe County, New York, by Eleazer Miller April 9, 1832, and then we went preaching to the

North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West to Missouri so we were left alone in New York. Phinehas Young and I went into Canada and I preached to my friends. If my father and mother had said goodbye I should have said goodbye without a tear; for God is my Father, Jesus is my brother and the faithful are my brothers and sisters. The Prophet Joseph told us to go and preach to our friends. We did so. We sowed the seed and now I see the fruits of our preaching. The rest of our relatives we have handed over to other powers for a season. If they must of necessity see sorrow to bring them into the Gospel then they must. If all my family and relatives were here they would be more than all that are now here today. There are only three branchs of the Howe family here. Where will this Howe family grow to, when we go back to our great grand Father Goddard? If he had had the Presthood and preached to his race how many hundreds would there not have been? My mother could sum up from 130 to 150 as her own family today, if she were here alive. If we were to take Grandfather Goddard's children and grand children what sort of a number would there be here? You would want a ten acre lot to stand them all on. Then provided great Grand Father Goddard had had the Keys of the Kingdom of Heaven, and was permitted to reign over his posterity he would now have had a great multitude to preside over. Then come on down to our Great Grand Children and trace them back to the main stream—it is like a little fibre, it spreads itself and becomes a mighty river.

"If our Grand Father Goddard is permitted to rule as King and Priest over his posterity, and the posterity are raised up as kings and priests to rule over their posterity, our Grand-Fathers Goddard would call together a numerous host. I will show you the order of the Kingdom as regards my own family; one of my sons is placed here, another there, another there, and so on. Yet I should be their ruler, savior, dictator, and governor. They would have an innumerable posterity but all would join in harmony with my counsel; I should console, comfort, and advise them all. You and your children will rise up and administer unto your children, and you will rule over your posterity, and they may get up in tens, hundreds, thousands, and millions. Yet all will finally join with Adam who will be the King of all; Seth comes next; Seth rules under his father and over all; so this process will never end. This is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God. We must have posterity to rule over. Uncle Haven, Phinehas, my brother Joseph, these come next and if my father were here, he would rule over all of us.

"I calculate if I am blessed that I will have an innumerable host, of my own, the same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the lands and of the stars; but the Lord said of the Patriarchs, 'their seed will be innumerable and they shall exceed the number of the Stars, they shall never cease to all eternity.' Where there is no end, it must be innumerable. You may get an eternal decrease and thus get down to nothing, but there is no end to an increase.

"I'll tell you about old Israel; do you know what the curse was upon Israel for? It was for mixing their seed with the Gentile races about them. I have received a promise that is to remain with me, and the same will be upon you and upon your children. I would tell you children that inasmuch as you have received this promise, and then if you mix your blood with others I will curse you, and in relation to the Presthood, you would be cursed, or condemned. For your children, in such mixed unions, would be high-minded and stiff necked. The nations have wandered in darkness for centuries. If they had not mixed their blood, the Priesthood would never have been taken from them. Abraham was blessed and told that in the Latter Day he would gather his seed up and cleanse and wash them. God has had regard to the blood of the covenant for his oath's sake. That promised blood has trickled down through our parents until now we are here. I know who has the right to the Keys—the Prophet has! That blood has been preserved and has been brought down through father to son, and our heavenly Father has been watching it all the time and saw the man that had received the blood pure through descent—that is what Joseph meant the Lord had regard to; and He made promises to the seed of Abraham which He would have fulfilled if it had not been mixed with the Gentiles. Ephraim is the character who has the pure blood of promise in him. The Lord has respect unto it. This doctrine is perfectly plain and simple. Those who have the right will redeem the nations of the Earth. The People who had the right to the Priesthood lost it, and the Lord has brought it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood. When we go into the temple after awhile we will tell you who ought to do the work and how to do it. Suppose a man and woman want to redeem their friends; perhaps they have lived without the Gospel; the man would be baptized for his father and the woman for her mother; and if the husband has the power of the Priesthood they are jointly baptized he for the father she for the mother—he is then washed for the father, she for the mother—he holding the Presthood redeems the father and mother of the woman. Again for his father and mother—she receives the anointing for the woman, and he for the man. Then they stand as proxy to be sealed up to all eternity and then they will go

through the ordinances in the same way. Then they are sealed up in the same way for others—we shall have Father Smith with his grey locks. Joseph, Hyrum, Samuel, all will stand in their order, and we shall be priests and rulers to all eternity. Let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one realizes unless he has partaken thereof. I have now given you text enough for weeks."

Heber C. Kimball said in substance: "President Young has laid many principles before us, all of which are quite congenial to my feelings. It is what I am intending to put into practice. I have a Spirit within me which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain I shall secure. No creature will ever prevent my getting them lawfully. I suppose, I have descended from some of those characters, Brother Brigham has referred to; and we have got to sustain this principle. President Young has given a short sketch of what has been seen in the heavens. He saw those armies marching in platoons towards the West. I saw the same and I distinctly heard the guns crack and the swords clash. Lorenzo Young lived close by me at the time. Since that time Brother Brigham and I have never turned to the right nor to the left. Neither of us was ever an enemy to Joseph Smith. We never pulled him back; we have always been ready to push him forwards. We never dictated to him in the first thing, but we assisted him in carrying his work out. If you have the proper attitude to the Twelve you will never dictate or pull them back, for you can not hinder the work of God.

"I recollect those brethren who came from Pennsylvania to Mendon in the early days. There were eight of them. We did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh and took Brigham and his wife, and Phinehas and his wife with me to Pennsylvania where we stayed one week,then returned home in the spring. In the month of April, we were all baptized. That church in Pennsylvania was the first that received the gift of tongues. We received them next and carried them to Kirtland and it was then the Prophet heard the tongues for the first time. He acknowledged the gift to be of God. We have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for our acts will be handed down in eternity.

"Let every one examine himself, his authority and his place. This is my anxiety and the desire of my heart, that this Spirit may rest upon my posterity. I know that I have a Kingdom and have many relations in this world. I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come

to me naturally. I knew no more of God according to the sectarian notion, than if there was none, for he was without body, parts or passions, and existed no where. God is a man in form like unto ourselves, and I expect His society, or the society of His children, the Prophets, Kings, Lords, Princes, Queens, Goddesses, just the same as in this world. I expect to go to a Kingdom of order, where every man will be in his place, and wisdom will be given to us to make us all perfectly happy. We will all be happy, no tears, no mourning, no selfishness, but everything in order. As God organized His Kingdom, so we shall organize ours; there will be the King of Kings, and Lord of Lords. My superiors in this world, will be my superiors in the world to come. We shall all follow our file leaders, we shall all be satisfied, no one will be dissatisfied; all will be made happy and all will go ahead faster than we do here. I will sustain them as they sustain me, and we will redeem our kindred whereby they can have joy. If you should get a large Kingdom, and you think there is no room for them to multiply, what would you do? I will show you a simile, when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time. When they get too full in the hive, they go and choose another King and Queen, who go in pursuit of a place for their Kingdom, and then away they all go. Then after a time the bees will increase again, and they will swarm two or three times a year. I suppose it will be so with us—shall we hinder each other and try to hinder the work of God?

"I can also compare you to a lot of floodwood in the Mississippi; we all try to keep in the big channel together. Some of us may get crusty and get into an eddy and there we must wait until some one comes, cuts us loose, and starts us again. Yet such a one will not be able to catch the other lot until he gets into the ocean of glory. Yet the current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams will flow into the ocean of peace.

"There are three branches of the Howe family here. Unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, so let us cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things, and then I can do you good, and you can do me good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions of my kingdom. I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead. But where would have been the extent of my kingdom, if the Lord had taken me at my word? I want to live 50

years until my head is white as wool. If I was to die I should not look so venerable. There's no time to lament or say I wish I was dead. When I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious. There is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another; this will bring me in a position to act like a God. How do you suppose brother Joseph thought and felt at the little narrow contracted minds of men? I ask God to pour down His blessing upon you, and I would seal it so that it would never get off from you."

John Taylor, said in part: "This morning I went to see President Young. I asked him if I was a relation. He said I was, or else I was going to prove to him how I was related, but he has saved me that trouble. I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. When we are all united as the tribe of Ephraim we shall have an invulnerable bulwark that the powers of hell cannot subvert. We can see the order of the Father, taking His place and all being in subjection to Him. And when we trace our descent like the branch of the tree, we shall trace the root of it to our Father in Heaven, and we shall find we are related to Gods, and shall find our Union in temporal and spiritual things. We have Fathers—one who is in Heaven and others on earth. When this dispensation is complete, we shall find that it has come to pass that prophecy which says 'all Israel shall be saved.' The best way is to go smoothly along. Some persons cannot endure the yoke or the burden. The easiest way is to prove all things—and then hold fast that which is good. We are all embarked on the Gospel ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach. Uncles, Aunts, Brothers, Sisters, Cousins, and all, God bless you all. Amen!"

Father John Smith, the Patriarch, said: "I have been gratified at the privilege of being here. I have thought when the Prophet Joseph began to trace his genealogy I should learn some things. I found I was a little related to you. I thank God that so many are gathered together of one blood—the blood of Ephraim. All that is lacking is for us to stand in our lots. We cannot redeem our forefathers without the help of our assistants. There is a sort of a wilful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements. Let every man stand in his lot, and then the elements will be sanctified. Women obey your husbands and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name

of the Lord, the destroyer cannot take away your children. But blessings obtained must be through obedience, humility and faith. God will teach you the words of life. At Augusta I was called in, to see a sick child and I could not lay my hands on the child. I felt that I wanted to say something; yet at last all that I said, was: 'I am afraid you are not agreed, that you do not live in love, humility and peace.' I saw the whole difficulty. I finally laid my hands on the child and gave them a charge not to quarrel, and then they should raise their children, and rear a large family. Be united one with another—and never let it be said that your children are oppressors, nor that women rule over you. Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things as time goes on. May the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from the power of Satan, even so Amen!"

The choir sung, "Strike the Cymbal."

Phinehas Richards said: "I have felt very grateful for the remarks of our Patriarch and hope that the congregation will take it as good counsel. If we are permitted to escape sickness as a people in this city we shall rejoice. When people are always talking about a place being very sickly, it is very likely that it will be. If the Lord has 5,000 prophets in this place, God will certainly make some of them true ones. All of you never mouth the idea that this is a sickly place and then you will get power. I trust this is not the only meeting we shall have; we may want another. This connection and association that is formed amongst us will show us in the end that all will be in one tribe and family. Treasure up in our minds and contemplate the things you have heard and we shall be continually growing in knowledge. At some future day when we meet again, we shall say it is good for us to have been here today."

Mother Smith, mother of the Prophet Joseph, said: "Brothers and Sisters in the Church. I have looked around me this day with a thankfulness and prayer to God that every soul may be faithful that we may all enjoy the spirit of this Gospel. I feel a solemnity that the tongue cannot express, nor pen write I look back on the progress of the Church and see it just as clear as when the Church was organized. The next Wednesday after that I was baptized. I can see the rising persecution. It has been in all our hearts to help fetch forth that Kingdom that it may roll forth. It seems as if it is preserved by the Spirit of God and that all the devils in hell seem to be trying to put it down, but the Lord will roll on His work. And my desire is that Brother Phinehas may be blessed—and that all the blessings of heaven may rest upon you all. I want all your prayers in my trouble. When I look at my family, how they have been per-

secuted day and night I suffer in that reflection. But still they are comforted. I feel pretty much the same as when the Church was first organized, and when the Nephites rejoiced over us, that the Church just arising, as they had lain and slumbered for ages. Angels fluttered over us that time. If you remain faithful the Nephites will be your brothers and sisters and will give you intelligence—and may the blessing of heaven be with you all."

President Brigham Young enquired if anything had been said to hurt her feelings. Mother Smith replied: "No, nothing has been said to hurt my feelings.'

President Brigham Young then dismissed with a benediction.

TEMPLE MANIFESTATIONS

By J. Hatten Carpenter, Recorder in Manti Temple.

Those who pursue genealogical publications are, as a rule, interested in their ancestors or in friends and persons who have passed from this earth. To most people that passing brings an end to all further intercourse; yet many have heart yearnings for their loved ones and wonder where they are and what they are doing. At the present time when a wave of spiritism is sweeping the land, and books on the subject are being eagerly read in so many libraries of the country, and death is taking so many to the world of spirits, the following facts and experiences which have come under the writer's notice may be of interest to many, and especially to those interested in the redemption of the dead and the work being done for them in the Temples erected by the Latter-day Saints.

I will mention no names of the persons who witnessed the following occurrences, but I can vouch for the truth of them all, as they were given unsolicited, and by every-day common-sensed people, of mature years, whom the Lord favored by giving them a glimpse of the work they were engaged in and how their labors were received by those for whom they were officiating.

These experiences all happened in the Manti Temple, whose white castellated spires and pinnacles soar heavenwards, and at the base of the hill upon which it stands, stretching away to the south nestles "A place delightsome to the eye, a city known as dear Manti."

A Mrs. A. told me only last year of the following which she had witnessed one morning some years ago in the room of the Temple where the morning services are held: She noticed a

personage go over to the desk of the recorder who was sitting by the east window, (those who have been to the Manti Temple will know where that is), and glance over his shoulder and eagerly scan the record he was writing. He then crossed the room to the table by the entrance where the other recorder sat and did the same thing; and, apparently, after satisfying his curiosity, stepped into the hall and disappeared. Mrs. A. who witnessed this unusual occurrence, for it showed so much curiosity on the part of the visitor, went to the door to see who it was, and looked up and down the long corridor, but could see no trace of the mysterious stranger. She asked some of those near her if they had witnessed what she had, but none had; it instantly flashed on her that it was a personage from the Spirit world who had come to scan the records.

When I heard the above related, it appealed to me, and many times since, how carefully our labors are watched; and this accounts for the way the recorders are moved upon to do certain things, and correct errors which will creep in at times and which being of vital importance to the dead, must be corrected. I will give an instance out of many which I have experienced to elucidate my point.

Last January Sister B. one morning, before the services, handed me her ticket upon which was written the name of the person she was going to officiate for that day, and asked me to look at it. The name was written very plainly, and it was not a difficult name to remember, but as I looked at it, the thought came to me, I wonder if the surname is right? Having many persons to wait upon, it passed from my mind, until late along in the morning it came to me again, and I had no rest until I had looked up the item on the daily record; and, sure enough, there was a different surname written to the one Sister B. had on her ticket and had shown me. No one but myself and the dead knew of this error; and when I got home that evening I had no peace of mind until I had phoned to Sister B. and verified the name which she had officiated for that day. She came to the Temple two days after and brought the ticket with her and the proof of what she had performed: We were able to have the right person officiated for, and I had rest and satisfaction in my mind from then on concerning it. This exemplifies the words found in the Doctrine and Covenants Section 128, verse 14. "And as are the records on earth in relation to your dead, which are *truly made out,* so also are the records in heaven."

This should appeal to all who labor in the Temples of the great necessity of being accurate in giving in their records of the dead, so that there can be no possibility of doubt in the Spirit world as to the identity of the person officiated for and the records show that he or she is entitled to all the blessings and privileges which their relatives on earth desire to extend to them

through these holy ordinances performed in the Temples of the Lord.

A venerable patriarch of the Church, who is now dead, once related to the writer the following: The patriarch, whom we will call Mr. C., came to the Manti Temple some years ago when President John D. McAllister presided there. It was on a Tuesday when baptisms were being performed. Having none of his own to officiate for, he was however invited into the room where this sacred ordinance is performed, and as he sat on his seat and witnessed the ceremony, he became very much interested as indeed he might be, for he was gazing into the Spirit world and to his view appeared the spirits of those who were being officiated for, by proxy, in the font in front of him. There they stood waiting their turn, and as the recorder called off the name of the person to be baptized for Mr. C. noticed a pleasant smile come over the face of the person whose name had been called, and he would leave the group of fellow spirits, and pass over to the side of the recorder and watch his or her own baptism performed by the proxy, and with a joyful countenance pass away and make room for the next favored personage, who was to enjoy the same privilege. Mr. C. whose eyes had been riveted on this beautiful scene, noticed at last that some were beginning to turn away with sorrowful countenances and then his mind and sight came to things material, so to speak; for he looked around him, and saw that the font room was getting deserted, the day's baptisms were at an end, and the recorder was gathering up his records and stepping down from his desk.

I often think of this event, as it has appealed to me so much, for I so often sit at the font, and call off the names to be officiated for, which mean so much to the dead.

Last January a lady, whom we will call Mrs. D., was in Manti, having come from the Southern States. She was one who had made many sacrifices for her religion. She was unable herself to go to the Temple that day, but I called to take her names, at her request, to be officiated for. Having occasion later on in the week to call upon her and bring some other Temple records she wanted, she related to me the following remarkable instance concerning one of the names on the list she handed to me the previous Tuesday. I will say that the names she had were of her near relatives, which she had gathered from memory and family sources. We are all aware that the family records of the Southern States are very meagre when it comes to vital records being kept by town officials.

Mrs. D. was accustomed to arise, she told me, about 6:20 a. m. as she had certain work to perform. A few mornings before, she awoke as usual, but a feeling of drowsiness came over her which she could not shake off, and she went to sleep again.

When in that state her dead mother appeared to her, smiled upon her, and said words of encouragement for the work she was performing, in the Temple at so much sacrifice to her earthly comforts. She placed before her eyes a Temple blank upon which she had written some names, in a fine, clear hand-writing, for she was a well educated and refined lady. The mother called her attention to the name of Sarah, which Mrs. D. had omitted and said she was her father's aunt, a young woman who had been unmarried, yet had reached maturity, and she felt grieved that she had been left out when all her brothers and sisters had been included. Mrs. D. told me that she had a slight remembrance when a small child of hearing her father speak of an aunt Sarah, but it passed from her mind in later years. Mrs. D.'s mother was well loved by her father's people, and had been given the privileges of visiting her daughter Mrs. D. to bring to her this information which she could not have obtained in any other way, for her father was dead. This was a great testimony to Mrs. D. of the worth of the work she was doing for her dead, and how it was appreciated.

Another instance which happened some six years or so ago was related to me by an elderly lady whom we will call Mrs. E. Previous to this she had been a little, shall I say, skeptical of the acceptance of ordinances by the dead for whom she labored; but after this event all doubt was removed, and she has done a great work for her dead since, as the records came along, although at that time it looked very difficult for her to ever obtain any.

She told me that one morning when working in the Temple, she saw with astonishment the form of the person she was officiating for standing before her, and seemingly was exhibiting great anxiety and urging Mrs. E. to perform those sacred ordinances for her as quickly as possible. When Mrs. E. left the room the vision vanished, but the sight of the person, and what she had seen was indelibly impressed on her for the rest of the day, and influenced her greatly that day, and for long after.

The following happened with my own wife on a day I will never forget, viz., the 8th of June, 1905. She had been a sufferer for some four years or so with a most depressing feeling, a mental or nervous affliction, which nothing seemed to cure, and she often said that death would be sweet. The Lord had a purpose in it, and a chapter could be written in explanation of that through which she passed. She had been promised if she would go to the Temple and labor for the dead, in time, she would be healed. Lucifer was aware of this promise, and prevented its fulfillment all he could, as we knew to our cost many times. This day, however, she said at the breakfast table: "I want to go to the Temple today," of course we were delighted, and I gave her the name of my great grandmother to officiate for. She had been baptized the previous Tuesday. Her given or surname I did

not know only that she was the wife of my great grandfather, Captain John Hatton, who at his death, was Commodore of the fleet of the East India Co. I took my wife to the Temple as usual, and went to my work at the Manti Bank, where at that time I was Assistant Cashier. Coming home at noon, what a wonderful change I saw! Looking at the smiling face of my wife, beaming with happiness and joy! Could it be possible, I thought, that she was the same person I had left that morning at the Temple door? And then she related to me what had occurred. In taking the endowments of my great grandmother Hatton she was aware of her presence near her, and in one of the rooms she whispered to herself, "I wonder if I shall ever see her," and then as quick as thought came the answer from a voice, she told me she distinctly heard, "Yes, you will."

As she continued that morning in her labors passing from one stage of the endowments to another, she became aware of the fact that she was enjoying a peace of mind and body she had not experienced for years, and by the time she had finished the work, and left the Temple she was a healed woman; and as she walked down the Temple hill, like Christian in Bunyan's Pilgrim's Progress whose bundle fell from his back when he reached the Cross of Christ ,her affliction and the burden she had carried for four long years slipped from her back, and she was never troubled again with it until her death, which happened some months ago, and she can now see and converse with my great grandmother in the spirit world as she told her she would, on that eventful day in June of 1905.

Now comes the last instance I wish to relate, and which happened quite recently. A certain brother and his wife whom we will call Mr. F. were acting as proxies at the altar for some six or seven couples who were being sealed as husband and wife and who were living in England some 250 or more years ago.

Mr. F. told me that when he had reached the second couple he did not seem to notice his wife or much of the ceremony and words that the one said who was performing the sealing, for his spiritual eyes were opened, and he gazed into a room about the size of the one he was in, and saw some twelve or thirteen couples standing there dressed in their Temple clothes. This number corresponded to the number to be sealed that day, as there was another list of six couples to be sealed after Mr. F. was finished. Mr. F. told me he had never seen anything so wonderful, or felt so enraptured in his life, as when the sealing ordinance of the second couple was ended, and he saw them embrace one another, and witnessed the heavenly joy and happiness that their countenaces exhibited. Yes when we think of husbands and wives being separated for 200 and 300 years from each other, we are unable to describe the joy they would have in the thought that from now on time nor eternity cannot separate them. During the ceremony

Mrs. F. had to endeavor to bring Mr. F. to a sense of what he was doing, as she could see that he was not acting naturally, but she did not know the cause at the time, but when Mr. F. came once again to his natural senses, he found himself in tears, the manifestation he had witnessed had impressed him so, and he never can forget it.

Personally, I have never been privileged to witness with my eyes any experiences which I have above related, but on several occasions I have enjoyed a burning sensation in my breast, and my emotions have sought relief in tears of joy and happiness as personages of my own relatives and dead kindred have in this manner made me feel their presence and gratitude for the work I have had performed for them, which is very similar to the experience of the two disciples journeying to Emmaus of whom we read in Luke 24th chapter and who, unknown to them were joined by our Savior who conversed with them, and his presence caused that burning sensation they experienced in their breasts as verse 32 tells us. These are some of the joys and blessings which the labors for the dead bring to the faithful in these holy Temples erected in our midst.

WHY THE LATTER-DAY SAINTS BUILD TEMPLES

By Frank T. Pomeroy, Representative of the Genealogical Society of Maricopa Stake.

The question is often asked, "Why does the Church of Jesus Christ of Latter-day Saints build temples?"

And here let it be understood, that temples referred to are not to be confounded with churches, chapels or meetinghouses for general assembly, for such buildings will be found in each of the 864 wards and branches of the Church, aside from the 78 Stakes of Zion, many of which have large imposing tabernacles.

But the temples referred to, as in ancient times, were built under divine direction, and set apart specifically for ordinance and solemn rites and ceremonies pertaining to the Gospel of Christ.

Eight such temples, the Latter-day Saints have constructed, the earliest in their poverty, amid hardships and persecution. In fact the Kirtland temple was started in 1833, just three years and three months after the Church was organized, with but six members. It was completed three years after, and only occupied for two years, when the people were forced to leave, and it passed from their custody.

The Nauvoo temple was begun in 1841 and completed in

1846, the same year the Saints began their great exodus across the great American desert to Salt Lake valley, under the leadership of Brigham Young. These two buildings cost about $400,000.

The third day after the arrival of the pioneers in Salt Lake valley, then a forbidden desert, President Brigham Young, walking through the sagebrush-covered plain, drove his cane into the soil and said, "Here will we build a temple to the Lord." And on this spot the Salt Lake temple now stands, having taken 40 years to build at a cost of over $4,000,000.

The Saints have also built a temple at St. George, Utah; one at Manti, Utah; one at Logan, Utah; one in Canada, one in the Hawaiian Islands, and now another is projected to be built in Mesa, Arizona. These temples have cost, in the aggregate, over ten millions of dollars.

This stupendous sacrifice of means and work, cannot be accounted for on the grounds of unproved fanaticism; or as monuments of communal wealth and pride, for they, for the most part, were built while bread was scarce, and clothing was scant among them. The people throughout their history have looked upon their temples as belonging to the Lord, and that they were but stewards entrusted with the custody of the consecrated properties.

The answer can only be found in the sacred uses and purposes for which they are employed.

One of the Articles of Faith of the Latter-day Saints reads:

"We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."

While professing faith in the possibility and certainty of universal salvation from the grave, through the atonement of Christ, man having been redeemed from the consequences of the sin of Adam, yet the Church affirms that salvation is assured only on condition of individual compliance with the requirements established by the Redeemer, without whose atoning sacrifice none can be saved.

The Church further declares: "We believe that the first principles and ordinances of the Gospel are, (1), faith in the Lord Jesus Christ; (2), repentance from sin; (3), baptism by immersion for the remission of sins, and (4), the laying on of hands for the gift of the Holy Ghost," or, as the Savior said to Nicodemus, with particular reference to the last two ordinances, "Except a man is born of the water and the Spirit, he cannot enter the Kingdom of God." And this applies to all of God's children, who have reached the age and years of accountability, irrespective of what age they lived, or will live on the earth.

This the Church holds as a fundamental doctrine, attested and proved by the scriptures that compliance with the laws and or-

dinances of the gospel are absolutely and irrevocable requirements for admission into the Kingdom of God.

When we consider the myriad people who have lived on earth and died without even hearing the gospel, or naming the name of Christ, during human existence, the question arises how is it possible for these dead to comply with the laws and ordinances of the gospel, and do in the spirit what they failed to do in the flesh? This question seems as amazing to many as were the words of the Christ to Nicodemus, when he said, "Except a man be born again he cannot see the kingdom of God." Nicodemus asked, "How can a man be born again, when he is old? Can he enter the second time into his mother's womb?" At last he learned that the new birth referred to was baptism by water, and the baptism of the Spirit. With equal pertinency it may be asked, "How can a man be baptized when he is dead?" The answer is that the necessary ordinances may be performed for the dead by living representatives, the mortal subject acting as a proxy for the departed one. Thus even as a man may be baptized for himself, he may be baptized by proxy for and in behalf of the dead.

The validity of vicarious service in which one person acts for and in behalf of another is generally recognized in human institutions, and was a vital principle under the old Mosaic law. The most significent sacrifice of all—the pivotal event in all history, is the atonement of Christ, and this was pre-eminently a vicarious offering. No one who believes that Christ died for man can doubt the efficacy of vicarious ministrations.

Let it not be assumed that this doctrine of vicarious labor for the dead implies that the ordinance in behalf of the departed spirits operates in any manner to interfere with the right of choice and exercise of free agency on their part. They will accept or reject the ministration in their behalf in accordance with their converted state, just as mortals do here to whom the gospel message may come.

The Saints believe that missionary work is in progress there among the spirits, and even much more efficiently and effectively than on earth; that the great work among the dead was inaugurated by Jesus Christ, while his body lay in the tomb, after his crucifixion.

The Apostle Peter declares that "Christ suffered for sin the just for the unjust, being put to death in the flesh and quickened by the spirit, by which also he went and preached to the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing." 1 Peter 3:18. The context with which appears those words of the inspired apostle, show that the event referred to occured prior to the resurrection of the Savior. Furthermore,

his promise to the thief on the cross, "Today shalt thou be with me in paradise," which evidently meant the place of departed spirits referred to by Peter, for after his resurrection, he was recognized by Mary Magdalene, who sought to embrace her risen Lord, "Touch me not," said he, "for I have not yet ascended to my Father." The apostle Peter, further, evidently referred to the occasion of Christ's preaching to the spirits in prison, when he said, "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit."—1 Peter, 4:6.

This principle was also known to Paul, for he said, referring to the sureness of the resurrection, "Else why are they baptised for the dead if the dead rise not at all, why are they then baptised for the dead." 1 Cor. 15:29.

The Latter-day Saints affirm that this vicarious work in behalf of the dead is required of them by the call of the Lord through direct revelation and that it becomes the duty and privilege of every individual who accepts the gospel and enters the Church to labor for the salvation of dead kindred.

As authority for this great work, they point to the words of Malachi in his closing chapter. (4:1, 2, 4, 5), "For behold the day cometh that shall burn as an oven—and all the proud, yea, all that do wickedly shall be as stubble; and the day cometh that shall burn them up; * * * and leave them neither root nor branch."

"But unto you that fear his name shall the sun of righteousness arise with healing in his wings."

The fateful prophecy concludes with the following promise:

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Some theologians hold that this was fulfilled in the ministry of John the Baptist, upon whom rested the "spirit of Elias" However, we have no record of Elijah having ministered to John the Baptist, nor did the awful event, relative to the wicked being "destroyed as stubble" take place, but still awaits fulfilment. We evidently must look for a later date for the fulfilment of Malachi's prediction.

The Latter-day Saints affirm that occasion has come; that it belongs to this present dispensation and marks the inauguration of a work especially reserved for the Church of these latter days.

In the course of a glorious manifestation to the Prophet Joseph Smith and Oliver Cowdery in the temple at Kirtland, O.,

on the third day of April, 1836, Elijah the prophet, appeared and declared unto them:

"Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I smite the earth with a curse. Therefore the keys of this dispensation are committed into your hands, and by this you may know that the great and dreadful day of the Lord is near, even at the doors."

There is a peculiar connection of facts between the custom still obtaining among the Jews and the vision of Elijah the prophet to Joseph Smith.

We are told by Dr. Alfred Edersheim in his book, "The Temples," that the celebration of the Passover is now very greatly modified, yet still retains one of its more significant features and curious customs.

"Jewish tradition has this curious concert, that the most important events in Israel's history were connected with the Passover season. Thus it is said to have been on the present Paschal night, after the sacrifice, 'horror and darkness' fell upon Abraham, when God revealed to him the future of the race. Similarly it is supposed to have been at the Passover time that the patriarch entertained his heavenly guests; that Sodom was destroyed, and Lot escaped, and that the walls of Jericho fell before the Lord. * * * It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's downfall, and again at the Passover that Esther and the Jews fasted and that the wicked Haman perished. And so also in the last days it would be the Paschal night when the final judgment should come to 'Edom,' and the glorious deliverance of Israel take place. 'Hence, on this day, in every Jewish home at a certain part of the Paschal service—just after the third cup—or cup of blessing has been drunk—the door is opened to admit Elijah the prophet, as a forerunner of the Messiah, while appropriate passages are read which, fortell the destruction of the heathen nations."

Allowing for the difference of time for the Jewish calendar, it is quite possible that the very hour when the homes of every Jewish worshiper in the whole world—witness the door opening, symbolically, to admit Elijah the prophet, the prophet himself appeared to Joseph Smith and Oliver Cowdery in the temple at Kirtland and committed unto them the "Keys" of the great work of baptism for the dead.

These ordinances belong exclusively to the House of the Lord. Other ordinances for both the living and the dead are also performed there, such as sealing of husbands and wives,

both of the living and of the dead, after baptism; and the adopting of their children born out of the covenant, closing up the family chain as far back as the line can be followed.

This, then, is the answer as to why the Church of Jesus Christ of Latter-day Saints builds temples. This is why the people of Mesa and Arizona, and the surrounding country contingent thereto are rejoicing and are so enthusiastic over the building of a temple in their midst.

BRIGHAM YOUNG GENEALOGY.

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 55.)

BRIGHAM[4] YOUNG, m. Sept., 1844, Emily Dow Partridge, daughter of Edward Patrtridge and Lydia (Clisbee) Partridge. She was born in Painesville, Geauga, now Lake Co., Ohio ,28 Feb., 1824. d. Dec., 1899.

Children of Brigham[4] Young and Emily Dow Partridge Young:

i. EDWARD PARTRIDGE, b. 30 Oct., 1845; d. 1852.

ii. EMILY AUGUSTA, b. 1 Mar., 1849, in Salt Lake City, Utah m. Hiram Bradley Clawson, 4 Jan., 1868, children: (1) *Carlie Louine,* b. 28 July, 1869, m. Seymour B. Young II—see his record; (2) *Victor,* b. 11 Dec., 1870; d. Feb., 1871; (3) *Nell Young,* b. 10 May, 1872, *m. 1st,* Leigh R. Brown, 9 Mar., 1892, children: Leigh Richmond, II, Nellie Louine, twins, b. 4 Dec., 1892, Thedora Beatie, b. 10 Jan., 1895, m. 4 May, 1912, Byron McKay, Leigh R. Brown d. 5 Dec., 1899, *m. 2nd,* John Silver, children: Wm. C., b. 1 Apr., 1905, in Raymond, Can., Mary Askie, b. 20 Jan., 1907, Hiram C., b. 2 July, 1908, in Lethbridge, Canada, John C., b. 23 Feb., 1910, *m. 3rd,* Morris Rosenbaum; (4) *Kate Young,* b. 19 May, 1874, d. 14 Mar., 1914, m. George C. Lambert, Jr., 23 June, 1898, children: Katherine, b. 9 Oct., 1901, William Needham, b. 1 Oct., 1904, Scott Richmond, b. 15 Nov., 1910, Martin Clawson, b. 11 Dec., 1912; (5) *Alice Young,* b. 22 Jan., 1876, m. Alexander S. Campbell, children: Virginia, b. 27 Mar., 1902, Alexander Stewart, b. 18 Aug., 1903, Alice C., b. 29 May, 1905, Mary C., b. 16 Nov., 1907, John C., b. 25 Jan., 1910, Kate C., b. 23 Nov., 1914, at Idaho Falls, Idaho; (6) *Bessie Young,* b. 19 Dec., 1878, m. Le Roy Bland Hughes, children: Miriam, b. 30 July, 1904, Edward Bland, b. 6 June, 1906, Margaret C., b. 29 Mar., 1909, Elizabeth, b. 28 Dec., 1911, Eyleen, b. 21 Oct., 1913, Robert Bland,

b. 6 Nov., 1914; (7) *Shirley Young,* b. 15 Nov., 1881, m. Gertrude May Romney, children: Frances Romney, b. 19 Dec., 1911, Orson Douglas, b. 21 July, 1913, Scott Romney, b. 6 Apr., 1917; (8) *Chester Young,* b. 5 Dec., 1883, m. Esther Vida Fox, children: Emily Fox, b. 25 Mar., 1911, Ruth Fox, b. 12 Feb., 1914, Vida Elizabeth, b. 31 Dec., 1916; (9) *Josephine Young,* b. 11 Feb., 1886, m. Alvin Paul Thompson, children: Ruth C., b. 30 Aug., 1911, Josephine Martha, b. 22 Jan, 1917; (10) *Scott Richmond Young,* b. 26 Dec., 1888, in San Francisco, d. 5 Apr., 1906. Children unless otherwise stated were all born in Salt Lake City, Utah.

iii. CAROLINE, b. 1 Feb., 1851, Salt Lake City, Utah, d. 2 July, 1903; *m. 1st* Mark Croxall, 7 Oct., 1868, children: (1) *Emily Ada Young,* b. 13 Aug., 1870, m. 27 Apr., 1892, William Tenny Cannon, children: Helen Mae b. 14 May, 1894, m. Lynne Phillips Walker, 3 Apr., 1919, child: Lynn II, b. 5 May, 1920; Alma Eliza, b. 29 May, 1896, m. Edwin Kent Winder, 24 June, 1919, child: Barbara, b. 19 May, 1920; William Tenney II, b. 21 July, 1898, m. Geneve Anderson, 31 Apr., 1919; Richard Callister, b. 15 Nov., 1902; Emily Ada, b. 9 Aug., 1904; George Quayle, b. 28 May, 1908; Warren Croxall, b. 9 Mar., 1911; (2) *Charles Y.,* b. 17 May, 1872, d. young; (3) *Maude Y.,* b. 22 Oct., 1873; (4) *Caroline Y.,* b. 2 July, 1875, m. 4 Apr., 1900, Willard Telle Cannon, children: Roger Willard, b. 12 Mar., 1901; Caroline, b. 14 May, 1902; Phyllis, b. 21 Apr., 1905; Gerald Quentin, b. 4 Oct., 1906; Ethelyn, b. 12 Dec., 1907; Arthur Quayle, b. 29 Jan., 1910; Barbara, b. 30 May, 1912, d. 5 Apr., 1913; (5) *Mark Y.,* b. 4 Aug., 1877, m. 27 Nov., 1900, Gertrude Winder, children: Lucile, b. Sept., 1901, Hayden, b. 1903; d. 24 Mar., 1920, Elizabeth, b. 1905, Virginia, b. 1906, Eloise, b. 11 Dec., 1907, Helen, b. 1909, Robert Ward, b. 1911, Caroline, b. 1913, John Winder, b. Aug., 1917; (6) *Tracy Y.,* b. 23 July, 1879, m. 12 Sept., 1905, Elsie Riter, d. 27 May, 1908; he m. 2nd, Lettie Taylor, children: Trace Taylor, b. 10 Feb., 1912, Melvin Croxall, b. 25 July, 1913, Ralph Taylor, b. 22 Apr., 1915, Judith, b. 19 Sept., 1916, Frances, b. 18 May, 1919; (7) *Verna,* twin, b. 13 Oct., 1881, d. in infancy; (8) *Vera,* twin, b. 13 Oct., 1881, m. 16 Sept., 1902, Heber C. Sharp, children: James Cannon, b. 4 Sept., 1903, Heber Cannon, b. 24 Nov., 1904, Anthony Cannon, b. 18 Apr., 1908, Florence Cannon, b. 2 May, 1911, George Cannon, b. 20 Feb., 1915; iii. CAROLINE, *m. 2nd,* in 1884, George Q. Cannon, children: (9) *Clawson Y.,* b. 27 Oct., 1885, m. Winifred Morrell, children: Rowland Morrell, b. 2 June, 1914, Robert Young, b. 11 Sept., 1917, Winifred, b. 14 Nov., 1919; (10) *Wilford Y.,* b. 4 July, 1888, m. Delores Stohl, child: Wilfred Stohl, b. 19 Apr., 1919; (11) *Anne Y.,* b. 13 June, 1890, m. 20 Oct., 1914, John Rex Winder, children: Anne, b. 30 Aug., 1915, John Rex II, b. 18 Nov., 1918, d. 12 Feb., 1920; (12) *Georgius Y.,* b. 6 May, 1892, Lieut. in U. S. Army in the World War.

25. iv. JOSEPH DON CARLOS, b. 6 May, 1855.

v. MIRIAM, b. 13 Oct., 1857, at Salt Lake City, Utah; d. 13-14

Oct., 1919; m. Leonard G. Hardy, 28 Aug., 1878; children: (1) *Miriam Y.*, b. 7 Aug., 1879; m. Riego Stay Hawkins, children: Miram Charlotte, b. 30 Aug., 1906, Lillian, b. 24 Mar., 1908, d. 6 Nov., 1908, Riego Curtis, b. 20 Dec., 1909, Eugene, Lucile; (2) *Eugenia Young*, b. 30 Sept., 1881, m. James Henry Rampton, children: Henry Hardy, b. 19 Dec., 1904, in Stirling, Canada, Leonard Hardy, b. 26 Dec., 1906, Taylorville, Canada, James Paul, b. 11 Nov., 1909, Centerville, Utah, Richard Hardy, b. 13 May, 1911, Bountiful, Utah, Edward; (3) *Emily Partridge*, b. 1 Feb., 1884, m. Thomas Blair, children: Thomas, II, Alice Hardy, Mary Elizabeth, Blanche Florence; (4) *Leonard Goodridge II*, b. 25 Feb., 1886, m. Lucetta Morton Bromley, children: Elizabeth, (Betty) b. 2 Feb., 1915, Barbara Jean, b. 12 Feb., 1917, Leonard Goodridge III, b. 30 Dec., 1918; (5) *Alice*, b. 8 Dec., 1887, d. 9 Nov., 1909; (6) *Aaron Parker*, b. 14 May, 1890, was in the World War; m. Erma Gertrude Nichols; (7) *Georgie Y.*, b. 1 Jan., 1893; (8) *Lucile*, b. 23 Apr., 1895, d. 11 Aug., 1896; (9) *Brigham Y.*, b. 9 June, 1897; (10) *Edward Vernon*, b. 7 Jan., 1900, Stirling, Alta, Canada; (11) *Dorothy Y.*, b. 23 Sept., 1902; all children born in Salt Lake City, unless otherwise stated.

vi. JOSEPHINE, b. 21 Feb., 1860, d. 9 May, 1912; m. Albert C. Young, son of Brigham, Jr., No. 18, in this genealogy; children: (1) *Ethel*, b. 11 Apr., 1879, d. Dec., 1882; (2) *Geneva*, b. 18 Mar., 1884; (3) *Clisbee*, b. 21 Mar., 1887; m. Artemacy Mariger, child: Audrey, b. 25 July, 1910; (4) *Gilbert*, b. 16 Oct., 1891, d. 3 May, 1893; (5) *Josephine*, b. 30 Sept., 1896, m. George F. Harker; (6) *Virginia*, b. 15 Mar., 1898, m. Joseph N. La Rocca.

vii. LURA, b. 2 Apr., 1862, d. infant.

BRIGHAM YOUNG m. Emmeline Free, b. 28 Apr., 1826, Belleville, St. Clair Co., Ill., daughter of Absalom and Betsy (Strait) Free; d. 17 July, 1875.

Children of Brigham Young[4] and Emmeline Free Young:

i. ELLA ELIZABETH, b. 31 Aug., 1847, Salt Lake City, Utah, m. Nelson Empey; she d. 7 Aug., 1890, no issue.

ii. MARINDA HYDE, b. 30 July, 1849, d. 17 Aug., 1883, m. Walter Karr Conrad, children: (1) *Walter K.*, b. 6 Sept., 1867, m. Winifred Lynn, no issue; (2) *Ellie F.*, b. 25 Dec., 1869, d. 26 Sept., 1873; (3) *Raymond G.*, b. 29 May, 1872, d. 21 Aug., 1872; (4) *Goldie E.*, b. 30 July, 1873, d. 27 Jan., 1874; (5) *Vernie Vaughan*, b. 5 May, 1875, d. 12 Aug., 1875; (6) *Winifred B.*, b. 13 Jan., 1877, d. 21 Dec., 1918, m. Amasa Lyman Haymond II, children: Ella La Vaun, b. 6 Mar., 1897, Walter Conrad, b. 23 Oct., 1898, Allen Dilworth, b. 9 June, 1900, Ferdinand Fabian, b. 30 May, 1902, Harold Edgar, b. 8 July, 1905, Winifred, b. 6 Jan., 1907, Edward Lyman, b. 1 June, 1911, Marian, b. 16 Sept., 1913.

26. iii. HYRUM SMITH, b. 2 Jan., 1851.

iv. EMMELINE, A., b. 11 Feb., 1853, m. William Crosby, d. 16 July, 1895, no issue.

v. LOUISA, b. 31 Oct., 1854, d. 29 Aug., 1908, m. James Ferguson, children: (1) *James*, b. and d. young, Salt Lake City, Utah, (2) *Dale*, b. in Salt Lake City, d. unmd. in New York; (3) *Gladys*, b. New York m. Benjamin Edwards, children: Mildred and Audrey; (4) *Allen*, b. New York.

27. vi. LORENZO DOW, b. 22 Sept., 1856.

28. vii. ALONZO, b. 20 Dec., 1858.

viii. RUTH, b. 4 Mar., 1861, *m. 1st.*, Charles Johnson, children: (1) *Adella*, b. 21 Feb., 1879, d. 21 June, 1879; (2) *Ellis*, b. 2 Oct., 1880, m. Bessie Pinkerton, children: Harry Ellis, b. 2 July, 1908, Dovey Marian, b. 16 Apr., 1914, Lee Scott, b. 20 Dec., 1919; (3) *Jay Elliot*, b. 16 Mar., 1883, m. Elizabeth May Snyder, children: Ruth Elizabeth, b. 23 Aug., 1913, Ella May, b. 16 Sept., 1916; *m. 2nd.*, John Hopkins Healey, no issue.

ix. DANIEL WELLS, b. and d. 9 Feb., 1865.

x. ARDELLE, b. 26 Oct., 1864, d. 2 Sept., 1900, m. Frank Harrison, children: (1) *Ella*, b. 11 Oct., 1897, m. William Clithero, children: Margaret, b. Nov., 1913, Adele, b. Nov., 1915, Chicago, Ill., (2) *Margaret*, b. 21 Sept., 1889, m. Theodore Gaasch, 28 June, 1919.

BRIGHAM YOUNG m. 14 Jan., 1846, Margaret Maria Alley, daughter of George and Mary (Symonds) Alley. She was born 19 Dec., 1825, at Lynn, Essex Co., Mass., d. 5 Nov., 1852.

Children of Brigham[4] Young and Margaret Maria Alley Young:

29. i. MAHONRI MORIANCUMER, b. 16 Nov., 1847, d. 20 Apr., 1884.

ii. EVELYN LOUISA, b., 30 July, 1850, d. 30 Jan., 1917; m. Milton Herbert Davis, children: (1) *Milton Herbert II*, b. 22 Mar., 1872, d. 5 Nov., 1872; (2) *Margaret Alley*, b. 26 Jan., 1874, m. George M. Marshall, children: Margaret, b. 16 Mar., 1897, Katherine, b. 12 Dec., 1898, m. Dwight Lewis Sawyer, 3 Jan., 1920, Clara Clawson, b. 8 Nov., 1902.

BRIGHAM YOUNG m. 21 Jan., 1846, Susan Snively, daughter of Henry Snively and Mary (Haverner) Snively. She was b. at Woodstock, Shenandoah Co., Virginia, Oct., 1815; d. 20 Nov., 1892, no issue. An adopted daughter, Julia, was reared as a member of the family. She was b. ——, 1853, d——, 1889, m. Charles S. Burton, no issue.

BRIGHAM YOUNG m. in 1845 Margaret Pierce, daughter of Robert Pierce and Hannah (Harvey) Pierce. She was b. 19 Apr., 1823, Ashton, Delaware Co., Penn. She m. 1st, Morris Whitesides, after his death, she was m. to Brigham Young; she d. 16 Jan., 1907.

Child of Brigham Young[4] and Margaret Pierce Whitesides Young.

30. i. BRIGHAM MORRIS, b. 18 Jan., 1854.

BRIGHAM YOUNG m. 21 Jan., 1846, Ellen Rockwood, daughter of Albert P. Rockwood and Nancy (Haven) Rockwood. She was b. 1829, Holliston, Middlesex Co., Mass. d. 6 Jan., 1866, no issue.

BRIGHAM YOUNG m. 21 Jan., 1846, Maria Lawrence, daughter of Edward and Margaret Lawrence. She was born in Canada and died in Nauvoo, Ill., no issue.

BRIGHAM YOUNG m. 21 Jan., 1846, Martha Bowker, daughter of Samuel Bowker and Hannah (Atkins) Bowker. She was b. 24 Jan., 1822, Mount Holley, New Jersey, d. 26 Sept., 1890, no issue.

BRIGHAM YOUNG m. 2 Feb., 1846, Zina Diantha Huntington, daughter of William and Zina (Baker) Huntington. She was b. 31 Jan., 1821, Watertown, Jefferson Co., New York, d. 29 Aug., 1901. She had two sons by a former marriage, Shariton Jacobs and Zebulon Jacobs, they were reared as members of the family—married and have large families.

Child of Brigham Young and Zina D. Huntington Young:

i. ZINA, b. 3 Apr., 1850, Salt Lake City, Utah, *m. 1st,* Thomas Williams, b. 5 Aug., 1828, in Wales, children: (1) *Sterling,* b. 21 Sept., 1870, m. Attena Bates, children: Thomas Edgar, Sterling Ora, Karl Morgan, Loila, Brigham Young, Seymour; (2) *Thomas Edgar,* b. 21 July, 1873, d. 20 Apr., 1882, Thomas Williams, d. abt. 1875; she *m. 2nd,* Charles Ora Card, b. 5 Nov., 1839, d. 9 Sept., 1906, children: (3) *Joseph Young,* b. 28 June, 1885, Logan, Utah, m 1st., Leona Ballantyne, child, Joseph Ballantyne, b. 14 May, 1906, Cardston, Alberta, Canada, m. 2nd, Pearl Christensen, children: Brigham Young, b. 11 Mar., 1914. Eldon Joseph, b. 23 Oct., 1915, Ruth, b. 27 June, 1917, Lester, all born in Cardston; (4) *Zina Y.,* b. 12 June, 1888, in Cardston, Alberta, Canada, m. Major Hugh B. Brown; he was in command of a squadron of Canadian Mounted Infantry of the Overseas force, and served throughout the World War—he was b. 24 Oct., 1883, in Salt Lake City, children: Zina Lydia, b. July, 1909, Zola Grace, La June, Mary, Hugh Card, b. 20 Oct., 1919; (5) *Orson Rega,* b. 9 June, 1891, Cardston, m. Lucena Richards, b. 9 Aug., 1893, children: Richard Young, b. 24 Sept., 1915, Delpha, b. 8 Nov., 1918, Salt Lake City, Utah.

BRIGHAM YOUNG m. Naamah Kendel Jenkins Carter, daughter of Billings, and Betsy (Law) Carter. She was b. 20 Mar., 1821, in Wilmington, Mass., m. 1st., John Saunders Twiss; after his death she m. Brigham Young, 3 Feb., 1846.

BRIGHAM YOUNG m. 20 Mar., 1847, Mary Jane Bigelow, b. 15 Oct., 1827, daughter of Nahum and Mary (Gibbs) Bibelow. d. 26 Sept., 1868, no issue.

BRIGHAM YOUNG m. 20 Mar., 1847, Lucy Bigelow, daughter of Nahum and Mary (Gibbs) Bigelow. She was b. 3 Oct., 1830, Coles Co., Illinois, d. 3 Feb., 1905.

Children of Brigham[4] Young and Lucy Bigelow Young:

i. DORA M., b. 12 May, 1852, *m. 1st,* Moreland Dunford, children: (1) *Frank Moreland,* b. 2 June, 1873, m. Irene Bellew, children: Francis Bellew, b. 24 Aug., 1899, John Moreland, b. 10 Dec., 1906; (2) *George Albert,* b. 29 Aug., 1875, d. 20 Dec., 1901, m. Mary Ann Phillips, children: Marie Lucile, b. 19 Nov., 1896, Albert Phillips, b. 24 Feb., 1898, he was in the Navy and served throughout the World War, and was invalided home at the close of the hostilities, Dorothy Emmeline, b. 2 Feb., 1901; *m. 2nd,* Albert Hagan, children: (3) *Albert,* b. 13 Aug., 1882, Chicago, Ill., d. 3 Dec., 1883; (4) *Harold Raymond,* b 20 May, 1886, Coeur d' Alene, Idaho, m. his third cousin, Blanche Young, daughter of Isaac Young No. 13, in this genealogy, children: Frances Marie, b. 1 Aug., 1910, d. July, 1911, Harold Raymond II, b. 1 Nov., 1915; (5) *Mabel Clara,* b. 15 May, 1889, Coeur d' Alene, Ida., m. Roy Farnes, b. 21 Aug., 1886, children: Albert Hagan, b. 14 Apr., 1907, Harold Raymond, b. 1 June, 1908, Dora Mary, b. 25 Dec., 1911; (6) *Lucy Mary,* b. 13 June, 1891, d. Sept., 1891.

ii. SUSA, b. 18 Mar., 1856, m. A. B. Dunford and had two children: (1) *Leah Eudora,* b. 24 Feb., 1874, m. Dr. J. A. Widtsoe, b. 31 Jan., 1872, Froien, off the north coast of Norway, children: Anna Gaarden, b. 2 Apr., 1899, Gottingen, Ger., John Andreas II, b. 8 Apr., 1901, d. 10 Feb., 1902, Logan, Utah, Karl Marselius, b. 27 Nov., 1902, Logan, Utah, Mark Adriel, b. 18 May, 1904, d. 27 Aug., 1906, Helen, b. 22 Aug., 1907, d .23 Aug., 1907, Mary b. and d. 15 Nov., 1909, Leah Eudora, b. 4 July, 1912; (2) *Bailey,* b. 13 Aug., 1875, d. abt. 1895; *m. 2nd,* 5 Jan., 1880, Jacob Fosberry Gates, b. 30 July, 1850, children: (3) *Emma Lucy,* b. 5 Nov., 1880, St. George, Utah, m. Albert E. Bowen, 30 June, 1916; (4) *Jacob Young,* b. 11 May, 1882, d. 23 Feb., 1887; (5) *Karl Nahum,* b. 22 July, 1883, d. 2 Mar., 1887; (6) *Simpson Mark,* b. 20 Jan., 1885, d. 21 Apr., 1885; (7) *Joseph Sterling,* b. 28 Feb., 1886, Laie, Oahu, Hawaiian Islands, d. 16 June, 1891; (8) *Brigham Cecil,* b. 17 Aug., 1887, Laie, Oahu, H. I., m. Gweneth Gibbs, 30 June, 1917, children: Gweneth, b. 23 Apr., 1918, Emma Lucy, b. 8 Sept., 1919; (9) *Harvey Harris,* b. 19 Jan., 1889, Laie, Oahu, H. I., m. Lucie

Jenne Genez, 21 Dec., 1912, children: Victor Cecil, b. 28 Nov., 1913, New York, Beulah Suzanne, b. 23 June, 1915, Hollywood, Calif., Jacob Harvey, b. 31 Dec., 1916, Hollywood, Calif.; (10 *Sarah Beulah*, b. 21 June, 1891, Provo, Utah, d. 23 July, 1898; (11) *Franklin Young*, b. 17 May, 1893, m. Florence Keate, children: Lurene Keliilalanikulani, b. 25 Sept., 1914, Hilo, Hawaii, T. H., Franklin Young II, b. 21 June, 1916, Logan, Utah, James Keate, b. Aug., 1919; d. 18 June, 1920; (12) *Heber*, b. and d. 22 Nov., 1894; (13) *Brigham Young*, b. 19 Apr., 1896, d. 27 Feb., 1900.

iii. Rhoda Mabel, b. 22 Feb. 1863, *m. 1st*, Daniel H. McAllister, child: (1) *Daniel Handley*, b. 2 Aug., 1880, m. Beulah Keeler, children: Joseph Daniel, b. 23 July, 1909, Helen, b. 27 Apr., 1912, Martha, b. 9 Dec., 1914; *m. 2nd*, D. B. Witt, child: (2) *Brigham Winfred*, b. 9 Oct., 1889, He was 22 months overseas, 1st Div. Eng., in World War. m. Anna Lundsted, child: Winifred Utahna, b. 28 Jan., 1912; *m. 3rd*, 2 Aug., 1897, Joseph Abbott Sanborn, b. 16 July, 1851, children: (3) *Abbott Young*, b. 6 May, 1898, d. 10 Apr., 1901; (4) *Lucy Young*, b. 27 May, 1904; (5)*Joseph Gilpin*, b. 22 Dec., 1908.

Brigham Young m. 29 June, 1849, Eliza Roxey Snow, daughter of Oliver, and Rosetta (Pettibone) Snow. She was born in Becket, Berkshire Co., Mass., 21 Jan., 1804; d. 5 Dec., 1887.

Brigham Young m. 3 Oct., 1852, Eliza Burgess, she was b. 8 Dec., 1827, at Stockport, Cheshire, England.

Child of Brigham[4] Young and Eliza Burgess Young:

31. i. Alfales, b. 3 Oct., 1853, d. 30 Mar., 1920

Brigham Young m. 14 Mar., 1856, Harriet Barney, daughter of Royal, and Sarah (Eastebrook) Barney. Three children by a former marriage were adopted and reared as members of the family—they are: i. Royal B., b. 1 Nov., 1851; ii. Joseph O., b. 15 Dec., 1853; iii. Sarah E., b. 1855. All are married and have large families. She was b. 13 Oct., 1830, in Amherst, Loraine, Co., Ohio, d. 14 Feb., 1911.

Child of Brigham[4] Young and Harriet Barney Young:

32. iv. Phineas Howe, b. 15 Feb., 1863.

Brigham Young m. 24 Jan., 1863, Harriet Amelia Folsom, daughter of William H. and Zeruiah (Clark) Folsom. She was b. 23 Aug., 1838, in Buffalo, N. Y.

Brigham Young m. 8 Jan., 1865, Mary Van Cott, daughter of John and Lucy (Sackett) Van Cott. She was b. 2 Feb., 1844, at Elmira, N. Y. She m. 1st James Cobb,

and had one daughter: Luella, who m. John W. Young, No. 19 in this genealogy. Mary Van Cott Young d. 5 Jan., 1884.

Child of Brigham[4] Young and Mary Van Cott Young:

i. FANNIE VAN COTT, b. 14 Jan., 1870, m. 22 Jan., 1890, Isaac Ambrose Clayton, children: (1) *Isaac Ambrose,* II., b. 17 May, 1892, m. Marguerite Bassett, child: Norman, b. 3 Nov., 1917; (2) *Frances Luella,* b. 15 Dec., 1893, m her third cousin Richard W. Burton; (3) *Vernon Van Cott,* b. 14 Aug., 1895, d. 6 June, 1896; (4) *Mary Van Cott,* b. 24 May, 1897; (5) *Lyndon Whitney,* b. 18 Dec., 1898, he was with the 145th Artillery in the World War; (6) *Waldemar Young,* b. 3 Mar., 1902; (7) *Grace Young,* b. 27 Aug., 1905; (8) *Richard Young,* b. 6 Dec., 1910

BRIGHAM YOUNG m. 6 Apr., 1868, Ann Eliza Webb, she m. 1st in 1863 James L. Dee, had two children.

(To be Continued.)

IDENTIFICATION OF HAWAIIAN NAMES.

We have received the following from Elder D. M. McAllister,, recorder of the Hawaiian temple, and we are glad to give it space, not only for the interesting news item which it contains, but for the valuable information imparted to those who are interested in the genealogy and temple work of the Polynesians:

"Hawaiians, Maoris, and other Polynesians have no distinctive surnames, by which to determine the family lines to which they belong. This constitutes a vital defect in seeking to trace pedigrees or genealogies, and the omission is especially regretable in the records of ordinances performed in the temple.

"To obviate this difficulty, and to assist in properly identifying the individuals whose names appear in the temple records, it is requested that, hereafter, the name of the father, if it is known, be added to the given name of each person for whom temple ordinances are performed. Male names should be written in this form:

Keeamoku (s) Keawe

the (s) indicating that Keeamoku was a son of Keawe. Female names should be written thus:

Keakealani (d) Iwikauikaua

the (d) indicating that Keakealani was a daughter of Iwikauikaua. When a woman is married, the name of her husband should be added, in parenthesis, thus:

Keakealani (d) Iwikauikaua (Kaneikauaiwilani)."

THE COMMON ORIGIN OF MAORIS AND HAWAIIANS.

[The following is taken from the Honolulu Star-Bulletin of June 5, 1920. The article is well featured by photographs of the Temple and of some of the leading elders and Church members.]

From out of the blinding-black night that shrouds the mysterious land of Po, wherein are hidden the secrets of the origin of the Polynesian races, has come a tiny glimmer of light. The veil has been lifted a moment, and one link in that long and shattered chain has been welded again through the discovery here a few days ago of proof that the ancestors of the Maoris of New Zealand once upon a time lived in Hawaii.

For the years the ethnologists of the world have sought the source of the Pacific tribes. And ever and ever the solution has eluded them. Their gropings have led them into blind alleys made by the debris of the ruined corridor of time down which these nations had passed. The result is that today there are many theories as to the ways in which the islands of the Pacific were peopled.

The chief theories are three in number. The first is that the Polynesians came from India by way of the Malay peninsula. The second is that there was once a continent in the Pacific which sank, leaving but the high mountains as ocean islands. The third is that the tribes came west from the Americas by way of Hawaii.

It is the third theory which is now in the limelight as a direct outcome of the visit of a party of Maoris to Honolulu. They arrived here some weeks ago seeking first-hand confirmation of a tradition that the Maoris had descended from the early inhabitants of Hawaii. These good people came, sought, and declare they have found first-hand proof of the belief that has prevailed for centuries in New Zealand—that belief that sometime in the hazy past a chieftain and his followers sailed from "Hawaiki" to the south lands.

The aboriginal language which the visitors use is strangely like that of the Hawaiians. In many respects it is identical to the language that is presumed to have been spoken in Hawaii when the Christian missionaries first arrived. The similarity is so great that in many words but a letter is the only difference, as in the word for "love." The Maoris use the "r" and say "aroha," which is certainly not much different from the Hawaiian "aloha."

Not only the languages but the cast of features and particularly the customs point to an original stock. For instance, there is the custom of teaching children to recite the family history. It

is common to both people, especially in the case of children in the families of chiefs.

In the visiting party of the Maoris is a man who can trace his family history back for 110 generations or approximately 2500 years. In New Zealand the family histories as recited have been recorded and filed in official ledgers and in the territory of Hawaii the Archives building has many a Hawaiian biological list on hand that goes back for scores of generations. Having no written lanuage, both the Maoris and the Hawaiians were forced to make their successors carry in memory the ever-growing history of the family.

This man whose forefathers are traced into the dim ages before the coming of Christ, is Wiremu "William" Duncan. In running back over his genealogical tree at Laie the other day for comparison with some of the Hawaiian family histories, he found that at the 65th generation in his own list there occurred the name of one Hema.

In the family tree of Emma K. Lewis, a woman born on the island of Hawaii but at present residing in Honolulu, is also found a forefather named Hema. The occurrence of the name of Hema in two different lines, while interesting would not be of vast importance were it not for the fact that the two lines merge at that time and thereafter the two lines run as one with the exception of minor details in spelling and pronunciation.

James N. Lambert, presiding elder of the New Zealand mission of the Mormon Church, who is in charge of the party of visiting Maoris, was overjoyed when he heard the first news of the confirmation of the Maori tradition in respect to their forebears coming from Hawaii. He and President E. Wesley Smith of Honolulu immediately went out to Laie to make a thorough investigation. They reported the discovery of three more Maoris' family trees that joined and became one with Hawaiian family trees, and this led them to the conclusion that the first broken link had been welded again in the chain of the migrations of the Pacific tribes.

For the Maoris have a traditional phrase which runs "Tawhiti nui, tawhiti rao and tawhiti pamaomao." Translated, it means, "Long distance, longer distance and still longer distance." It refers to the three great migrations taken by the forefathers of the Maori race.

"Tawhiti nui," the first named and the last taken, refers to the voyage from Hawaii to New Zealand. Computations made by President Lambert following the discovery of the past few days leads to the assumption that it was about 1300 to 1500 years ago that 80 canoes, filled with warriors, women and children, started from these islands for the south. Maori tradition says that out of the 80 canoes but 40 finally reached New Zealand. It

was not so much a voyage as a great migration, for the wanderers passed through Samoa, Tahiti, and other South Sea Islands, taking in all about 500 years to reach New Zealand. Intercourse with Hawaii was maintained for many years, but finally it was broken off, for just what reasons, tradition, neither among the Maoris or Hawaiians, tells.

The coming of the party of Maoris a few weeks ago is the first social intercourse held between the blood brothers for many hundreds of years. These Maoris are Mormons and besides the object of linking their history with Hawaii, they are come to visit the Laie temple. Hereafter once or twice a year delegations of Maoris will come north from New Zealand. They will not travel now in double canoes as they once did to visit Hawaii but will use the palatial steamships. Nevertheless the visits will bear a strong resemblance to those of the olden days, as each visit will serve to bind the people of one stock more closely together and may serve to induce them to search together for the secret of "tawhiti roa," that second great migration that Maori tradition records.

That second great migration started from a place that had vast bodies of water on each side. This neck connected two greater bodies of land, to walk around either one of which would take any man so many years that if he started as a boy he would return a very old man, says Maori tradition. Now this is in keeping with the Book of Mormon and hence the exceedingly great interest and the measure of precautions taken by Messrs. Lambert and Smith of the church to verify their evidence before reaching a conclusion in the matter.

Here is a short excerpt from the conclusion of the Book of Alma of the Book of Mormon, which may refer to "tawhiti roa" of Maori tradition:

"And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful by the land of Desolation and launched it forth into the west sea by the narrow neck which led into the land northward.

"And behold there were many of the Nephites who did enter therein and did sail forth with much provisions and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

"And in the thirty and eighth year this man built other ships. And the first ship did also return and many more people did enter into it; and they also took much provisions and set out again to the land northward."

The supposition is that the migration mentioned in the Book of Mormon as that from the Isthmus of Panama northward to Hawaii relates to the movements of the race from which came the Hawaiians, Samoans, Tahitians and Maoris.

For the Book of Mormon has it that several hundred years before Christ, God warned Lehi, a prophet in Jerusalem, to go into the wilderness, and this man, taking his wife, family and friends, departed. They wandered through the desolation of Arabia and finally came to the shores of the Indian ocean, where they launched ships and sailed away. Guided by the hand of Providence they went across the Indian ocean and then across the Pacific to South America, landing (supposedly) somewhere in Chile. From there they spread north, waxed prosperous and multiplied.

On the death of Lehi the tribes took sides, one with Nephi, the appointed, and the other with Laman, the eldest son of the dead prophet, and thus came about the Nephites and Lamanites. For their sins the Lamanites were made dark of skin, and it is from this half of the Lehi family that the North American Indians sprang, according to the Book of Mormon. The migrations northward previously mentioned occurred from the Nephites' camp. The Lamanites and Nephites warred for many years and finally the wild and nomadic Lamanites grew too powerful and exterminated every Nephite remaining on the North and South American continents. Meanwhile the Nephites who had wandered away northward into the western sea had reached Hawaii, Maui, spread to Oahu and Kauai.

The visiting Maoris are almost firmly convinced that the three great migrations referred to in their traditions relate to the journey of Lehi, the voyage of Hagoth and the 80 canoes that started from Hawaii southward centuries ago. And in view of the fact that the last named traditional migration appears to have been proven a fact by the similarity in the genealogical trees of both Maoris and Hawaiians, the other two migrations seem plausible indeed. To the visiting Maoris the other two migrations, as outlined, seems not only probable but even possible of proof, even as that of "tawhiti nui."

President Lambert, who brought the Maoris for the visit here and is therefore in a measure responsible for the discovery, has just completed supervision of the second of his missions to New Zealand. He is on his way home to Utah with his wife and children, but this discovery has awakened his interest in the possibility of tracing the traditional second migration.

"These Maoris who came with me were not picked. They were people who elected to come to Honolulu a long time ago to visit the temple and to get proof of 'tawhiti nui,' " he said.

"As to whether they will go on now to the mainland, following up the trail in an effort to establish 'tawhiti roa,' I am not in a position to say, but I am sure that some day in the future they

will attempt to retrace the steps of their forefathers over the route of the other two great migrations recorded in their legends."

WORDS WHICH SHOW SIMILARITY BETWEEN HAWAIIAN AND MAORI.

English.	*Hawaiian.*	*Maori.*
Love	Aloha	Aroha
Father	Makua	Matua
God	Akua	Atua
Heart	Naau	Ngakau
Man	Kanaka	Tangata
Woman	Wahine	Wahine
Mouth	Waha	Waha
Nose	Ihu	Ihu
Foot	Wawae	Waewae
Face	Maka	Mata
Head	Poo	Upoko
Stomach	Opu	Kopu
Sea	Moana	Moana
Heavens	Lani	Rangi
Above	Luna	Runga
Come here	Hele mai	Haere Mai
Outside	I waho	Ki waho
Give here	Ho mai	Ho mai
Water	Wai	Wai
Hawaii	Hawaii	Hawaiki

[The following addition written by Elder D. M McAllister, Recorder in the Laie Temple, shows a little more genealogically the point made in the foregoing.]

Since the recent arrival in Honolulu of 14 natives of New Zealand—Maoris—it has been discovered that two gentlemen in the party, Messrs. Wiremu Karaka and Wiremu Duncan, trace their pedigrees back, on different lines, to Kaitangata (Aikanaka,) the father of Puna and HEMA, from whom also Fornander's genealogical table demonstrates the descent of Kamehameha I.

A well substantiated tradition of the Hawaiians is that HEMA left Hawaii and went to Tahiti, from which island he did not return to Hawaii. An absolutely perfect genealogical table of the Maoris shows that the same Hema went from Tahiti to New Zealand, and there established his colony, ancestors of the Maori race.

The following is an extract from the Fornander pedigree of Kamehameha:

1. Aikanaka, father of the two following:
2. Puna (male).
3. HEMA (male).

4. Kahai, son of HEMA.
5. Wahieloa, son of Kahai.
6. Laka, son of Wahieloa, from whose family line Kamehameha descended.

A similar extract from the pedigree of Wiremu Karaka is as follows:

1. Kaitanagata, same as Aikanaka.
2. Puna.
3. HEMA.
4. Tawhaki, same as Kahai.
5. Wahieroa, same as Wahieloa.
6. Rata, same as Laka.

In the Maori tongue the Hawaiian "L" is "R" and "K" is "T," which accounts for same in spelling names given above.

Wiremu Duncan's pedigree shows:

1. Kaitangata, father of the three following:
2. Puna.
3. HEMA.
4. Hapairangi (woman), from whom Wiremu Duncan has descended, as evidenced by an unbroken genealogical table in his possession.

A very interesting coincidence has also been discovered in connection with these three pedigrees; it is that, in applying the established rule of genealogists in tracing pedigrees, namely that it should be reckoned, as an average, that fathers are about 22 years of age when their first child is born in wedlock the three lines referred to show that HEMA was living about the year 897 A. D.

A still more remarkable circumstance connected with this subject, the evident racial relationship between the Hawaiians and the Maoris, is that the pedigree of Kamehameha, traced back to those whom the Hawaiians regard as the originals of the people who first inhabited the Hawaiian islands, discloses the very interesting probability that "Opuukahonua," the head of Kamehameha's line of ancestry, was living about the year 70 B. C.; and that he, with the other colonists, may have arrived on one of the Hawaiian islands about 54 B. C., and from thence eventually scattered to the various islands of the Pacific.

This circumstance is of special interest to the Latter-day Saints, because we learn from the Book of Mormon, page 425, that two of the ships of Hagoth, with passengers and provisions, left the west coast of America in the year 54 B. C., and never returned. The conclusion is obvious, it is quite likely that one or both of those vessels contained colonists from America who located on Hawaii; and that they are the race of people who have spread over the islands of Polynesia.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 91.)

Naples (Uintah Stake), Uintah county, Utah, is a small settlement of Saints situated in Uintah Valley. The place was named in honor of Naples, one of the chief cities of Italy.

Neeleyville (Pocatello Stake), Power county, Idaho, is a small settlement founded by William Neeley and others in 1881 and organized as a Ward in 1883. It was named in honor of the original settler.

Nephi (Juab Stake), Juab county, Utah, was originally called Salt Creek, thus named after the stream on which it is built, the water of which is slightly pregnated by the salt formations found several miles up the canyon through which the stream enters Juab Valley. The place, which was first settled in 1851, soon became a town of some importance, and named Nephi, in honor of the Prophet Nephi of Book of Mormon fame. It is an incorporated city and now contains three Bishop's Wards and is the headquarters of the Juab Stake of Zion.

Nephi (Maricopa Stake), Maricopa county, Arizona, is a small farming settlement situated on Salt River, organized as a Ward in 1883 and named Nephi in honor of Nephi, the son of Lehi, of Book of Mormon history.

Newcastle (Parowan Stake), Iron county, Utah, is a new settlement situated on the edge of the Escalante desert and consists chiefly of people who formerly were residents of Pinto. The name was suggested by some strange castle-like formations found in the mountains above the settlement.

Newdale (Fremont Stake), Madison county, Idaho, is a growing town in the great Snake River Valley. The "new" has reference to its recent establishment and "dale" to its situation in a dale or branch of a larger valley.

Newton (Benson Stake), Cache county, Utah, was founded as a farming settlement in 1869, and is an outgrowth of Clarkston. It was called "new town" or Newton, to distinguish it from the older settlement of Clarkston.

Nibley (Union Stake), Union county, Oregon, was a small settlement situated 11 miles east of La Grande, Oregon. The town was surveyed in the fall of 1900, organized as a Ward in 1901, and named in honor of Charles W. Nibley, who acted as a counselor in the Union Stake presidency.

NIBLEY (Hyrum Stake), Cache county, Utah, is a farming settlement in Cache Valley, an outgrowth of Millville and organized as a Ward in 1920. It was named Nibley, in honor of Charles W. Nibley, presiding Bishop of the Church.

NORTH POINT (Salt Lake Stake), Salt Lake county, Utah, is a small settlement situated on the left bank or west side of the Jordan river. The name North Point was suggested by the fact that its northern part forms a point extending into the Great Salt Lake.

NOUNAN (Montpelier Stake), Bear Lake county, Idaho, is a small farming and dairying settlement, situated in the Nounan Valley. It was settled in 1875, organized as a branch in 1883, organized as a Ward in 1897 and named in honor of a non-Mormon by the name of Nounan, who spent some time in the valley at an early day getting out lumber for the railroad company by floating timber down Bear River.

NUTRIOSA (St. Johns Stake), Apache county, Arizona, is a mountain settlement first located by non-Mormon ranchers, settled by Latter-day Saints in 1879 and organized as a Ward in 1883. Nutriosa is a Spanish name derived from "nutri" (beaver) and "osa" (bear).

OAK CREEK (Deseret Stake), Millard county, Utah, is a farming village settled in 1868 and named Oak City when the town site was surveyed there and a branch organized, which later (1877) became a Ward. The place was named Oak Creek because of the existence of extensive patches of oak brush in that part of the great Pauvan valley.

OAKLEY (Summit Stake), Summit county, Utah, is a small settlements situated on the Weber river, three miles southeast of Peoa and six miles from Kamas. It was settled in 1868, organized as a branch in 1890, and organized as a Ward in 1894. The name of the place was suggested by the profusion of oak brush growing in the immediate neighborhood.

OAKLEY (Cassia Stake), Cassia county, Idaho, is an important town first settled by Latter-day Saints in 1880 and organized as the Goose Valley Branch, but later the name was changed to Oakley, that being the name of the mail station which had existed there several years before the Saints came. The numerous patches of oak brush or oak groves in the neighborhood no doubt suggested the name chosen for the original mail station.

OAKVILLE (North Sanpete Stake), Sanpete county, Utah, is an outgrowth of Fairview and was (like the other settlements mentioned) named because of the abundance of oak brush existing in that part of Sanpete Valley.

OASIS (Deseret Stake), Millard county, Utah, is an outgrowth of Deseret, and was organized as a Ward in 1891. It was, when first settled, a veritable oasis in the great desert in,

which it was founded, but is now an important shipping point and railway station on the Salt Lake Route.

OBED (Little Colorado Stake—the location now within the limits of the present Snowflake Stake), Arizona, was a temporary settlement located by Latter-day Saints on the Little Colorado river in 1876 and abandoned in 1878. It was named Obed in honor of Obed, the son of Boaz and Ruth and grandfather of King David.

OGDEN, Weber county, Utah, the second city in importance in the State of Utah, is beautifully situated on the Weber river. It was founded by James Brown and others of Mormon Battalion fame, who bought the old Goodyear Fort early in 1848 and soon afterwards had a town surveyed, which has grown to be an important city and is now the headquarters of three Stakes of Zion, namely, Ogden, Weber, and North Weber. Ogden was named in honor of Peter Skeen Ogden, one of the early trappers in the Rocky Mountains.

OMER (St. Johns Stake), Apache county, Arizona, was a small farming settlement situated in Round Valley, but only continued a short time (1882 to 1886) as an organized Ward, as it was united with Amity and called Union (now Eager). The name Omer was suggested from the Bible name Omar, one of the descendants of Esau, the son of Jacob. (Gen. 36:11.)

ORA (Yellowstone Stake), Fremont county, Idaho, is a small settlement originally called Sand Creek, but afterwards known as the Arcadia branch of the Parker Ward, and finally, when it was organized as a Ward in 1898, it was called Ora, a post office of that name having already been established and named by the post office department.

ORANGEVILLE (Emery Stake), Emery county, Utah, is a farming village first settled by Latter-day Saints in 1877 and organized as a Ward in 1882; it was named in honor of Orange Seeley, one of the first settlers of Castle Valley.

ORDERVILLE (Kanab Stake), Kane county, Utah, is a small farming settlement first begun in 1875 by Latter-day Saint families who moved out of Mount Carmel for the purpose of establishing the United Order, which circumstance suggested the name of the settlement. The people lived there in the United Order from 1875 to 1883.

OSMOND (Star Valley Stake), Lincoln county, Wyoming, was named in honor of the late George Osmond, the first president of the Star Valley Stake.

OXFORD (Oneida Stake), Bannock county, Idaho, was first settled in 1864. It is situated in the north end of Cache Valley and the name is supposed to have originated in the days of the trappers and mountaineers who found tracks of an ox or oxen

who had forded the stream adjacent to the place where the present settlement of Oxford is now situated.

OVERTON (Moapa Stake), Grant county, Nevada, is a settlement in the Muddy Valley, first founded by Latter-day Saints in 1865, but vacated in 1871. After that it was in the hands of non-Mormons until 1880, when the Saints again began to arrive to take up land in the valley. They were organized as a branch in 1883 and as a Ward in 1884. The name Overton was suggested from the fact that the settlement was situated on the Muddy over or above or up the stream from St. Thomas.

OVID (Bear Lake Stake), Bear Lake county, Idaho, is a farming settlement originally called North Creek, but afterwards changed to Ovid, after a town in Seneca county, New York, which in early days was more or less associated with the history of the Latter-day Saints. Ovid was first settled in 1864 and organized as a Ward in 1877.

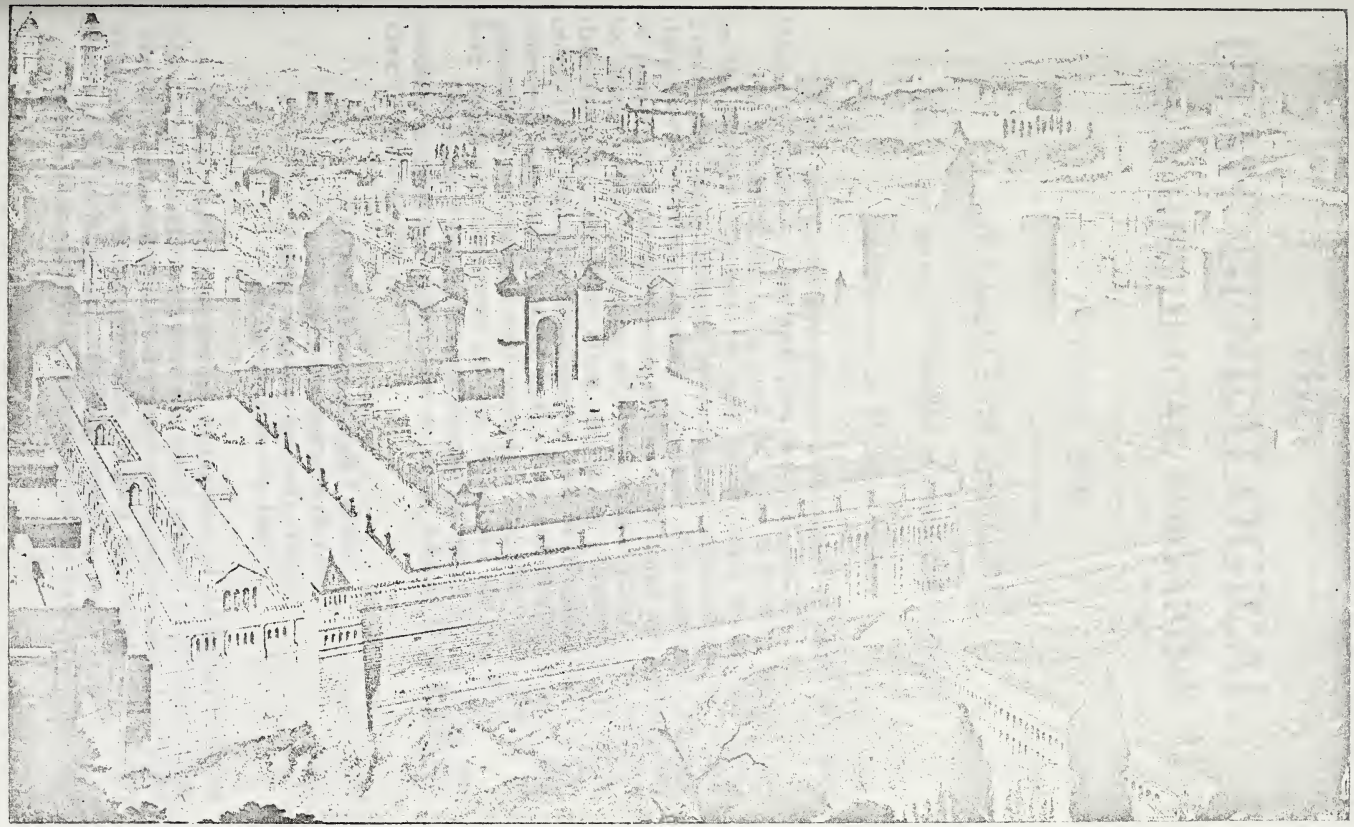
BOOK REVIEW.

The Avery, Fairchild, and Park families of Massachusetts, Connecticut, and Rhode Island, with a short narration of facts concerning Mr. Richard Warren, Mayflower passenger, and his family connections with Thomas Little. Compiled by Samuel Putnam Avery 61 Woodland Street, Hartford, Conn.

This is a well made and beautifully printed book, replete with information regarding the families named. The author would be glad of information relating to matters contained in the book, such as location of portraits, wills, deeds, tombstones, or errors and omission of dates regarding marriages, births, or deaths.

Munsey-Hopkins Genealogy. Being the Ancestry of Andrew Chancey Munsey and Mary Jane Merritt Hopkins, the parents of Frank A. Munsey, his brothers and sisters. By D. O. S. Lowell. Privately printed, Boston, 1920.

This is a very fine genealogy of the well known publisher, Frank A. Munsey. The arrangement follows the best modern system, and the printer's art has been utilized in a distinctive manner in the printing of Mr. Munsey's maternal ancestors in red. Thus at a glance this line is seen on any page it occurs. The book is completely indexed and has an ancestral chart.



SUPPOSED RESTORATION OF THE TEMPLE IN JERUSALEM AS IT APPEARED IN HEROD'S DAY.

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THE TEMPLE OF THE LORD

The Importance of Temples, Ancient and Modern.

By Franklin D. Richards.

"Which my people are always commanded to build unto my Most Holy name." Doc. and Cov., sec. 124, par. 39.

The temple of the Lord is as the gate to heaven, located upon the straight and narrow path which leads to eternal lives. Therein are the ordinances revealed and administered by which the power of Godliness is made manifest. It is peculiarly a house of prayer, a place where sacrifice and offerings are intended to be made; where the people of the covenant make and perform their vows unto the Most High; where the priesthoods are set in order, their functions made known and developed, their obligations and responsibilities set forth, their authorities, powers and generations ascertained and recorded, together with labors of love which are performed for the living and for the dead.

These are a few of the considerations which are of more immediate interest and importance to those who in their hearts incline to say with the poet,

"Up to thy house will I resort,
To taste thy mercies there;
I will frequent thy holy courts,
And worship in thy fear."

To the faithful and devout worshipers of Almighty God, no place is so desirable as where the spirit present gives sweet communion to man with his Maker, and this sentiment meets a cordial response in the great provision, "which my people are always commanded to build unto my holy name."

It is within our own experience that we have witnessed how

freely the Saints in Kirtland, Nauvoo and early in Utah, brought forward their means and efforts to erect a temple in each place, for the worship and service of our Heavenly Father. Scarcely could greater readiness be shown in the erection of their own private homes, than was manifested by many in the erection of those most sacred edifices.

That the spirit of this holy requirement has ever been present with God's people is abundantly evidenced by the fact that wherever they have been permited to locate together long enough to accomplish it, a temple has been erected, that of the eight sites which have been dedicated, only the two in Missouri have not been erected or are not in progress of erection.

Not only do the Saints of this dispensation entertain this wonderfully peculiar interest in temple building, but it has been the leading sentiment of former dispensations. When the celebrated Patriarch Lehi, who, with his large family and a few choice friends, left Jerusalem, and located on the American continent, so soon as their means and numbers justified, his righteous descendants fondly united their efforts and erected a temple, after the pattern of the one they had so devoutly frequented in their former Indean home.

Concerning this, Nephi informs us that he constructed it after the manner of Solomon's temple, except that it was not built of so many precious things, for they were not to be found upon the land; but that the workmanship thereof was exceeding fine; and that it was accomplished within about thirty years from the time they left Jerusalem. There were others erected in Lehi-Nephi, Zarahemla, Bountiful, and other places, but this is the only one of which we have any description, on this land.

The Prophet Mormon, however, states that he has not given a hundredth part of the information he possessed upon this subject in his abridgment, from which we infer that there were many temples in the great cities scattered over this broad land, all of which adds confirmation to the importance and necessity of temples, which His people are always commanded to build unto His most holy name.

Let us look at some of the earlier experience of God's ancient covenant people on the eastern hemisphere. When in Egyptian bondage the cries of Jacob's children had reached the ears of the Lord of Sabbaoth, and He had enabled Moses and Aaron to bring Israel as far as Mount Sinai, in the wilderness, fairly away from everybody else, their first and greatest necessity was found to be a temple, which they could take with them wherever they might journey or sojourn; that the name, the oracles, and the presence of Jehovah might be ever with them when the exigencies of their dangerous journey should require.

Here let us mark with what readiness each artisan brought his talents to he task, in all the varied departments of its progress;

nor did the ladies fail to come forward with their skill and jewelry, even to the consummation of all that was required and until Moses made proclamation through the camp, "Let neither man nor woman make any more work, for the stuff they had was sufficient for all the work to make it, and too much." (Exodus 36: 6, 7.)

This temple (for so it was called when Eli and Samuel officiated in Shiloh) now finished was acknowledged of God. The cloud of His glory covered it.

To convey this ponderous Tabernacle and its appurtenances was made the duty of the tribe of Levi (which is said to have numbered over twenty thousand souls) through all the wilderness journey that was before them of more than forty years. Nor did the presence and help of God fail them while the sanctities of the Ark and Tabernacle were preserved inviolate. Arrived in the land of promise, nearly 400 years elapsed before King David obtained permission for his son Solomon to build a permanent temple. During this period the Ark of the covenant dwelt in curtains. Its sacred precincts were, however, the resort of their rulers and the abode of their priests and prophets. The voice from the mercy seat informed them in times of war whether victory or defeat awaited them so long as Israel worshiped and served the only living and true God.

Forty years' effort produced the world renowned temple of Solomon. It was not large, only about 90 feet long and 30 feet wide, and a porch attached; but it was overlaid with gold outside, and much of its inner part. The wisdom, strength and beauty of this structure won the admiration of surrounding nations, its adornments and appointments placed it preeminently above the idolatrous temples in that region. At its dedication it was acknowledged by the God of all the earth, who covered it, and filled it, with the cloud of His glory. Its renown has filled the earth. Certain mystic rites which are practiced throughout Christendom claim antiquity with Solomon's temple.

Wonderful of itself, its appointments were no less marvelous, Twenty-four courses of priests and Levites were set apart to officiate in all the ministerial duties of this holy house, each headed by a descendant of Aaron. Space will not permit here to detail the order of this temple service, which was divided into twenty-four courses.

The number of priests given (I Chron. 9:13) is 1770, "all very able men for the service of the house of the Lord."

When Hezekiah and his people brought their sacrifices and offerings of three thousand sheep, six hundred oxen, seventy bullocks, one hundred rams and two hundred lambs, as stated in II Chron. 29:31, 35, he says, the priests were too few; that they could not flay all the burnt offerings, and they got the Levites to help them.

When Solomon brought his magnificent offering of one thousand bullocks, one thousand rams and one thousand lambs, to ask for wisdom, it becomes apparent that it must have required almost an army of men to flay and prepare the offerings for sacrifice, so that all might be done with propriety and due solemnity before the Lord.

It might be interesting to relate, the order of that temple's daily service but it would be too lengthy for this article. In view of what is already stated quite sufficient appears to show that the temple and its service constituted a stupendous establishment of daily practice to keep in mind the promise of the great Sacrifice to come in the meridian of time for the sins of the world.

How the great Spirit Jehovah, who created the world by the word of His power, now born of His mother and become Christ Jesus; He who at the dedication filled the house with the cloud of His glory, must have mourned at the pollution of this sacred edifice; once a house of prayer, now a den of thieves. How much He desired to gather the people together and restore to their temple the glory that had departed; the knowledge that had been lost; but they despised His counsels and would none of His reproof. Himself now an unwelcome visitor within its walls, He said, "Tell Herod, the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head."

How His mighty soul must have mourned when he could not receive His Father, Moses and Elias, with Peter, James and John, into an habitation to attend a confirmation of priesthood upon His apostles; and to hear the supreme testimony from heaven, "This is my beloved Son in whom I am ever well pleased." So glorious, so powerful, as to transfigure their faces and even make the cold mountain top a desirable abode, "Let us make here three tabernacles, one for thee, one for Moses and one for Elias."

This house of God, once glorious, the desire of all the nations, now doomed "not one stone shall be left upon another till all shall be thrown down," and this was the only temple of like character and importance that has graced the eastern hemisphere since the flood.

But temple building and temple work will not stop there. The great Eternal has promised that Jerusalem shall be inhabited as towns without walls, and that the glory of its latter house shall be greater than that of its former house, and shall become a throne of His glory in fulfilment again of the saying, "which my people are always commanded to build unto my most holy name.

In pursuing this subject we find ourselves brought to this necessary inference; that forasmuch as Enoch gathered out the righteous of his vast generation into a city which he was between three and four centuries in building and sanctifying for translation; and finding as we do, that their business affairs, and secular arrangements were of so high an order that there were no

poor among them; and finding also, on record, that the Lord said to Enoch, "behold mine abode forever," renders it quite certain that Enoch must have had a temple or perhaps several of them, with all necessary equipments, in which to administer the sanctifying ordinances of eternal life, to the people of his great and glorious city.

In view of a return to earth by a people of such exalted and refined civilization, the Lord has planned that a city shall be built, and a nation shall be educated up to a standard of equal intelligence, and virtues, which shall be prepared to associate, do business, with, and be found in all relations, social, civil, political or religious, fully the equals, and worthy to receive Enoch's Zion; with the glorious retinue that shall attend upon the most excellent majesty of our Lord and Savior Jesus Christ, when He shall come to take to himself a kingdom.

In preparation for this, it has been directed that the capital city of the Latter-day Zion shall contain no less than eight temples, as follows:

1. "House of the Lord, for the Presidency of the high and most holy Priesthood, after the order of Melchizedek,which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem."

2. "Apostolic repository for the use of the Bishop."

3. "The holy Evangelical house, for the High Priestnood of the holy order of God."

4. "The house of the Lord for the Elders of Zion, an ensign to the nations."

5. "House of the Lord, for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people."

6. "House of the Lord, the law of the Kingdom of Heaven, and messenger to the people, for the High Priesthood, after the order of Aaron."

7. "House of the Lord, for the teachers in Zion, messenger to the Church."

8. "House of the Lord, for the deacons in Zion, helps in government;" and "underneath must be written on each house, Holiness to the Lord."

The foregoing instructions were given by the Prophet Joseph Smith; and are recorded in his history under date of June 24th, 1833.

Since the Lord has favored us to live in this momentous period of the world's history, when many people are saying, "Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," all Saints should be diligent to learn the eternal worth of that knowledge those ordinances which shall sanctify them and their generations unto

the immortality and eternal lives which are offered in the everlasting gospel, and thereby know how much better it is to be even a door-keeper in the temple of the Lord than to enjoy all the pleasures of sin for a season.—*Juvenile Instructor*, Dec. 1, 1891.

IRISH NAMES.

By John Ludlow.

Names wid the musical lilt of a troll to thim,
Names wid a rollickin' swing an' a roll to thim,
Names wid a body an' bones an' a soul to thim—
  Shure, an' they're poethry, darlint asthore!
Names wid the smell o' the praties an' wheat to thim,
Names wid the odor o' dillisk an' peat to thim,
Names wid a lump o' the turf hangin' sweet to thim—
  Where can yez bate thim, the whole wurruld o'er?

  Brannigan, Flannigan, Milligan, Gilligan,
    Duffy, McGuffy, Mullarky, Mahone,
  Rafferty, Lafferty, Connelly, Donnelly,
    Dooley, O'Hooley, Muldowny, Malone,
  Maddigan, Caddigan, Hallahan, Callahan,
    Fagan, O'Hagan, O'Houlihan, Flynn,
  Shanahan, Lanahan, Fogarty, Hogarty,
    Kelly, O'Skelly, McGinnis, McGinn.

Names wid a fine old Hibernian sheen to thim,
Names wid the dewy shamrocks clingin' green to thim,
Names wid a whiff o' the honest potheen to thim—
  Shure, an' they're beautiful, darlint asthore!
Names wid the taste o' the salt o' the earth to thim,
Names wid the warmth o' the ancisthral hearth to thim,
Names wid the blood o' the land o' their birth to thim—
  Where can yez bate thim the whole wurruld o'er?

  Brannigan, Flannigan, Milligan, Gilligan,
    Duffy, McGuffy, Mullarky, Mahone,
  Rafferty, Lafferty, Connelly, Donnelly,
    Dooley, O'Hooley, Muldowny, Malone;
  Maddigan, Caddigan, Hallahan, Callahan,
    Fagan, O'Hagan, O'Houlihan, Flynn,
  Shanahan, Lanahan, Fogarty, Hogarty,
    Kelly, O'Skelly, McGinnis, McGinn.

RELATION OF HISTORY TO GENEALOGY.

By Pierson W. Banning.

H. F. Andrews, the historian, said: "Genealogy is the great unit of history; the line of demarcation between barbarism and civilization. The earliest writers of the human race began history with it; and Moses, the great law-giver of the Jews, recorded it with marvelous accuracy."

Fiske, the historian, wrote, "It is only when one bears in mind the various threads of our individual relationship that connects one country with another, that we get the firm and concrete grasp on history of men and events; and so it follows that without genealogy, the study of history is lifeless and incomplete."

"After the fashion of a hundred years ago," continues Fiske, "the American felt little interest in his ancestry, but with the keener historic interest and outlook and with the broader scientific views, the importance of such matters is more appreciated every year. Think for a moment—the pedigrees of horses, dogs and fancy pigeons have a value that is quoted in hard cash; far more important, then, is it for the student of human affairs to study the pedigrees of men."

Dr. Francis Galton expressed a continuance of this thought when he wrote, "The day has gone when self respecting men may boast of their ignorance of those whose name they bear when they are the descendants of able and respected men of the past."

Henry Parsons so ably put it when he says, "Genealogical research has a special and unique fascination. We seem to make the personal acquaintance of kindred long dead, and we are made to feel the continuity of life in a way that strengthens faith in immortality. We dwell with pleasure upon ancestral courage—patriotism, and fidelity to all that was true and pure, while we cast a mantle of forgetfulness over all shortcomings. The qualities that were best in our ancestors we recognize as best today and forever.

"The more recent revival of interest in genealogy is in every way creditable to the American people, and is a patriotic service. Family history is interwoven with our country's history, particularly when its roots strike deep into Colonial times.

"The knowledge of our ancestors widens our horizon and gives a broader view of life and its responsibilities. We remember that posterity may sit in judgment on us, and our times, and this thought should be an inspiration and incentive to higher and better things."

Eben Putnam wrote, in the Journal of Heredity, "Systematic study of ancestry has nowhere reached the development that it has in the United States." "The study of genealogy in con-

nection with eugenics bids fair to solve many a problem of the future. Forewarned is forearmed." To quote further:

"Genealogy is something more than the mere collection of names and dates. It should be a study of the individual and of the family group to which the individual belongs. * * * The accident of a name does not determine the dominant family traits. The individual is a mosaic rather than a blend."

We could continue with endless excerpts from men of note and science. However, it is enough to note that the conditions and sentiments of the times are rapidly changing from those of earlier days.

All history is based upon the life of individuals, life of the family, life of the community, tribe or nation, and the association of nations with one another. The unit, the individual and his acts always come to the fore as the real thing that is recorded. Grouping of individuals in no way changes the element that makes up history. All through history we note conflicts are based upon the desires of individuals who control the masses. The masses are controlled in turn by more or less defined groups who are swayed and influenced by individuals. Thus, history is merely the recitation of the daily doings of individuals the world over, from the beginning to the end of human time. It is neither possible nor practical to collect and preserve all such detailed individual history. Only that is made of record which seems of greater importance, by those who write the events of the times.

Genealogy and search for family history, no matter how broad or limited in scope, has fundamentally the element of hunting out and preserving information about those preceding us. Upon a scientific basis, the possibilities of ancestral investigation have a great value, in addition to the individual interest of those connected with the families. On any lesser basis its worth becomes relative.

When the recording of history, either general or family, is done with nothing in view but self satisfaction, it is apt to have less of the essentials of value than when accomplished for the good of the cause itself.

Individualizing the results of family research often leads to a distorted appreciation of real facts and worth. Someone tersely said, when a man reaches the point upon the passing climb up in his family tree and look down upon the passing throng, he has outlived his usefulness.

We might quote from "Old Latin Verse" in Burke's "Patrician," that speaks well on the subject, as follows:

What profit pedigree or long descent
From farre-fetcht blood, or painted monuments
Of our great-grandsir's visage? 'Tis most sad

To trust unto the worth another had
For keeping up our fame; which else would fall,
If, besides birth, there be no worth at all.
For, who counts him a gentleman whose grace
Is all in name, but otherwise is base?
Or who will honour him that honours shame,
Noble in nothing but a noble name?

It is better to be meanly born and good
Than one unworthy of his noble blood;
Though all thy walls shine with thy pedigree,
Yet virtue only makes nobility.
Then, that this pedigree may useful be
Search out the virtues of your family;
And to the worthy of your father's name,
Learn out the good they did and do the same;
For, if you bear your arms, and not their fame,
Those ensigns of their worth will be your shame.

The purpose of the present-day organized effort for securing and preserving historical matter that shall be of value in the search for family history, is not for self aggrandizement. It has a worthier purpose and use in helping the individual who is seeking such facts, to familiarize himself with the part that his forebearers had in the history of the times in which they lived. This personal element and association of one's family cannot help but increase the intimate knowledge of the investigator in the trials and tribulations that his country has passed through. It brings vital matters of the past to the front, giving them a touch of the personal. What one's family suffered or, the children felt; what one's grandparents or even those farther back suffered, to preserve, reacts on down the line of descent, especially when the descendants are sufficiently familiar with it in a way that makes it a family or personal matter. It becomes part of the life of the family and its traditions.

The rapid spread of interest in family history in this country during the past generation, is remarkable. No other country to-day has as many records that are obtainable by the masses, covering the early days of the country, as the United States. Sufficient interest has developed in the thirteen original States to have many of their early war records published and preserved. The result is that such information is often obtainable in the most distant parts of the country, which two generations ago could only be obtained by a personal visit to these places.

There have sprung up in every State of the union societies that collect and preserve, not only local information and history, but in most cases all the early history of other States they can secure. The time is fast approaching when public sentiment will

reach a point that will demand that Congress publish a complete history, not only of this war, but of all former wars, in which the names of those taking part are recorded, that not only they but their descendants may have general access to them.

In this connection the Government found, when it was making up its records for the draft, that the lack of uniform information and the absolute lack of all records in some States, where nothing is required by law for recording the dates of birth, and other vital records, was a great handicap in determining the ages of many men who claimed exemption.

A proposed Federal law for the country, requiring that uniform vital records be kept, has several times been suggested and should be put into effect at once by Congress.

The societies interested in historical and genealogical matter of this country are unfortunately not as yet sufficiently strong to successfully bring the necessary pressure to bear upon Congress in this matter. The sentiment of the people must be aroused to an appreciation of the same, and through this backing, obtain greatly needed laws.

Already various societies of the country have made efforts in this behalf. But on account of more urgent matters before the country at this time, nothing can be expected. However, the society, Sons of the Revolution, in the State of California, hopes in connection with other organizations, to be able to successfully arouse the needed sentiment for consideration by Congress of such important matters, as the publication of a complete list of all soldiers who fought in the wars of this land. Also, making it compulsory that there be kept in uniform manner throughout this country, vital records, together with such other things as may be considered essential to a proper preservation of all other similar important matters.

Today, the historical and genealogical reference library of the society, Sons of the Revolution in Los Angeles, the repository of the Southwest, has a most enviable collection of records of the wars of this country. However, many important individual records are not obtainable except by communication with Washington, which is not always a practical thing. Then, too, fire might destroy all these valuable records any time, if their publication is delayed much longer.

Every patriotic society in the country and every individual who appreciates this should begin at once the creation of sentiment for the publication of all war records obtainable by the Government covering each and every war of the United States. A fire among the records at Washington would in a very few moments make inaccessible forever those records which represent and stand for the life blood of so many of our loyal citizens who fought and died, and also of those others who fought and suffered with them as well, that this country might continue to live.

A WONDERFUL MANIFESTATION

An Incident Connected with the Dedication of the Salt Lake Temple.

By Joseph B. Keeler.

A very interesting occurrence took place during one of the dedicatory services in the Salt Lake Temple, which ought to be placed on record. It is an experience which happened to a sister of our ward, and I take pleasure in relating it substantially as she told it to me.

"To begin with," said Sister M—, "it will be necessary to state that my grandfather had three wives, two of whom died before he did. His last two had been sealed to other men, and, of course, were his only for time. His first wife, whose name I did not even know, died in 1825. Her name and genealogy were discovered in a very unexpected manner, a few months after my experience in the Temple. Grandfather joined the Church in early days, was at Nauvoo, and came to Utah in 1850. From the time I was a small girl I lived with grandfather. He always was very kind and seemed to think a great deal of me. In the course of time I married; and grandfather died in 1866. This little scrap of family history is given so that you may better understand what follows.

"At the time of the dedication of the Temple, I had a very young babe. The idea of trusting it to the care of others, while I might attend the services, was more than I could bring my mind to. My husband and others urged me repeatedly to go, planning for me all the while how baby could be taken care of. The members of our ward, including my husband and family, went to Salt Lake on the two days assigned to them, but I could not make up my mind to go on either day. However, another unexpected opportunity was given our ward to attend the dedication. Then, through earnest solicitation of my husband and children, I was prevailed upon to undertake the journey. This explanation is necessary to show that the matter of going was on my mind only a few hours previous to my actually being in the Temple.

"While in that sacred place, we sat at a point between where the organ stood and the stand from which the brethren addressed the audience. Apostle Abraham H. Cannon offered the prayer. I remember his telling the congregation to follow him closely and repeat the words as he went along. I closed my eyes and listened intently to his words.

"How long I had been thus listening I am unable to say; but just as one naturally falls to sleep, so I became unconscious of the things about me. Apparently I was not in the Temple, when lo!

I found myself gazing at two persons standing in front of me—a man and a woman. The man I at once recognized as my grandfather, but the woman I did not know.

"It seemed the most natural thing in the world that I should meet them. Not the least thought of fear came upon me; on the contrary, I was happy to meet hem, and they appeared to share similar feelings. They were dressed in white, and both looked most heavenly. As I say, I did not know the woman; but she had dark hair, and was very beautiful indeed.

"Grandfather began talking to me, saying he wanted this lady sealed to him. His communication to me was not in our language, and I could hear no voice, although he made me clearly understand what he wanted, in a manner that I am unable to explain.

"The woman then asked me in a very earnest way to be baptized for her and to do her temple work; and further said she wanted to be sealed to grandfather.

"Having seemingly finished their errand, they were apparently leaving, when grandfather turned partly around, and with a look which was meant to impress me, remarked, 'Remember, now remember!" His voice this time seemed audible.

"The scene then vanished. The words of the prayer now fell upon my ears, and I listened as before. Three times after this, during the exercises, I felt what seemed to be a touch upon my arm, and heard a voice say: 'Remember, now remember!' Yet I saw no one.

"The services over, we went slowly out of that sacred building. Just as I was on the last step of the stairway and the air from without fanned my face, I felt again that same touch on my arm. Unconsciously turning, I again heard that same voice saying: 'Remember, now remember!' This time I felt weak and trembled from head to foot. My husband, who had hold of my arm, asked me if I was cold. Several sisters with whom we were talking as we came down the stairs also noticed my agitation, and asked me if I were chilly. I told them that I was not at all cold.

"While going home, I related this manifestation to my husband and remarked to him that I did not know who the woman could be or where I could ever get her genealogy so that I could do her work. Sometime after this occurrence, however, I was talking with my mother, and I found that her description of grandfather's first wife, so far as she knew, agreed exactly with the appearance of the woman I had seen with him in the Temple.

"But how to get her name puzzled me, for she was not my mother's mother. Shortly afterward mother and I ransacked her house in search of records, and finally we were rewarded by finding, down in the cellar, in a box of old newspapers, an almanac, on a blank leaf of which was a list of genealogies. Among them was the name, Harriet Fox—for one line of the record ran

thus: 'Ezekiel Kellog married Harriet Fox in 1818; she died about 1825.' This list had been prepared, so mother said, about twenty years ago by my grandmother, at the request of a relative in the east who had written for geenalogies, and a copy of it had been kept."

Sister M—, assisted by a relative, has since performed the work that was so miraculously enjoined upon her in the House of the Lord by those visitors from another world.—*Juvenile Instructor,* January, 1897.

CONDITION OF BRITISH RESEARCH.

[We have received from George Minns, the English genealogist, the following letter, telling of conditions, genealogically in Great Britain. All who are interested will be glad of the information it contains.]

I anticipate my hands will be quite full during the long tour this year, judging from the number of applicants sent in. It will be my endeavor to attend to all of them; but if I have unwillingly to keep any waiting, I trust they will excuse it. Traveling is slow, and not so easy a matter as it used to be. Strikes and threats are a hindrance. House shortage drives people who can afford to reside in hotels, and private lodgings. One is compelled, or at least expected, to arrange some time beforehand with managers, to insure getting accommodation. It is not always possible to do this. I seldom know just how long I shall have to stay in any particular place. Clerical work is heavy, for I gather abundantly wherever I can. My gleanings often take up considerable time to arrange in order. They previously occupied all the winter months, but now, well into the spring. I hope to have another large packet of last year's work ready to send in a few days. Help of a reliable kind is difficult and expensive to obtain in these days. I am anxious to spare applicants the excess charges additional permanent aid would entail. I have therefore given the whole matter, as far as possible, my personal supervision. Occasionally, when more than ordinarily pressed, I have been obliged to call in the services of others; but it is hardly to be expected they would, as I do, keep a lookout for a dozen or more surnames in addition to the particular ones just then required. Besides, I am keen on noting exceptional and obscure entries, which in the ordinary course of searching would be difficult, if not impossible to find. I have secured a choice collection of these, and am continually adding more.

Access to the records has been very generally, and I may add, generously and hospitably accorded me, notwithstanding the troublous times we are passing through. I have often been invited, and as often asked to be excused, to take meals with the

custodians. Some have told me—apologetically—that they scarcely had sufficient for themselves, during the war, and had much else to endure, their stipends being inadequate to meet altered conditions.

Now that we are back to business again, it is to be hoped the work of transcribing, printing and indexing the early records will get another and more expansive move on. This is a sorely needed work, for some are fast falling into a state of decay and illegibility. The records of two parishes have recently come under my observation, that only a short while ago were damaged by floods—one in Warwickshire, the other in Kent. One large volume was almost completely destroyed. Another had several leaves obliterated. Others have lately been burnt, stolen, and mutilated by cutting entries out.

Before searching took up so much of my time, I made several transcripts of whole records freely; supervised and collated others. Some of these were in very bad condition, could scarcly be touched without breaking bits off on turning the pages. The more I see of this sort of thing, the more I am convinced and appreciate the wisdom of printing them. There are many who would be perfectly willing to have their records done, were it not for the restrictions concerning their being sent out of the parish. The incumbents being responsible for their safe custody are afraid to run risks. It is chiefly in their custody in the past, that the records have suffered most. Even now, while some are most scrupulously kept in order, others are regarded as a useless encumbrance. I have found them in wooden boxes, cupboards and drawers, the parish being too poor to provide "an iron chest" for their safety, according to law.

Hitherto, my charges have been based principally on results. For the time spent in traveling I have, as a rule, made no charge whatever. The altered state of affairs, and the increased cost of living—reducing the purchasing power of the pound sterling to one-third of its former value, compel me also to change my terms. I do this reluctantly, for it has always been my desire to help those unable to help themselves—particularly the poorer brethren and sisters; but still, I am not without hope of being able to do this again.

The difficulty of fixing definite figures, owing to the uncertainty of record fees, the distance to be traveled, and the occupied time in transit, and at the records, is apparent. It is probable the $10 will only affect the day when a move to a new section is made and not while continuing the search there. Nevertheless one must be prepared to meet the demands that are customary in a parish or registry. I apprehend that whatever they may be they will not amount to very much when shared by applicants. I should of course engage tthe services of others in places

where it would cost less than the actual journey. But seldom have I found this to be advantageous, except in special cases—when not on tour. The sections are conveniently near to each other, so that the cost of a journey to any given place within a section is reduced to a minimum.

PROSPECTUS.

Revised terms for non-special journey in England, Wales and Scotland.

I. To a search of the records of a parish—under favorable conditions—occupying not more than one day, $10. Each additional day—at the same records; or others near $5. These charges, which are necesasrily approximate, must be prepaid. They are to meet the personal expenses of a journey, and the official record fees, which vary considerably, precluding the possibility of stating definitely beforehand what the full amount will be; but the inclusive sum, over and above $5 a day, will be shared by as many applicants as are interested in a particular division of the country, or whose work is done at the same time. Edinburgh fees—for the State Church records—are quite moderately fixed. The actual time required to examine a parish record depends on its extent, the number of inhabitants and events entered therein.

II. In addition to the above for each entry extracted, 10 cents. This is subject to a proportional reduction as the number of entries largely increase. It is customary to extract all entries found to given surnames. Should the result be but few names, or prove nil, a reasonable amount is charged for time expended at the records. Preparing work for a genealogical tour, the actual journeys and the amount of transcription it involves to dispatch the lists of names extracted, take up considerable time, but the terms are designed to recompense this, when conditions are normal.

A search includes all events prior to 1813 (in Scotland, 1820) as far back as it is possible to extend it within the time allotted. If desired, the period from 1813 (S. 1820) down, usually to 1837 (S. 1855) can be examined, or later still, in the death record.

Records as a rule are in manuscript, and unindexed. Applicants should write clearly all surnames, places and dates, adding briefly any other necessary information.

All writing should be on one side of the paper only.

GENEALOGY IN ENGLAND.

We are permitted to present the following letter written to Mrs. Susa Young Gates from Elder James Gunn McKay, president of the London conference. All interested in English genealogy will be glad of the information contained in this letter:

"When you wrote me six months ago I endeavored to have the Relief Societies form an excursion to go to the British Museum and the Guild Hall to search for their genealogies. So many things seem to have been thrown athwart the sisters' paths that they have been unable to do so yet, but many of them have gone individually and accomplished something and several more are intending to spend a good deal of time in these valuable libraries in the near future.

"I am sure that you will be interested in a system of genealogical committees that is established in the Norwich and other conferences. Each branch has a committee and whenever anyone begins their genealogical work they make their intentions known to this committee who, if they can, render some assistance. If the people do not come from the branch in which they reside the committee begins correspondence with the committee in the branch from whence the seekers' people come. For instance, if a man finds that a branch of his family comes from London, he applies to his resident committee and they take the matter up with the branch in London and in this way much duplication of work has been done away with. In several instances already, we have been able to connect different branches of the same family in Norwich, London and Bristol. Each of these parties have been working on the record of their dead for a number of years and some have lost track of their people when they moved to other parts. So we feel that if this idea can find lodgement here that it will do a great deal of good and will save many long hours of work and much difficulty and expense.

"If those who are seeking their genealogy would write to this committee they perhaps would be able to render very valuable assistance which would not only do the parties good whose genealogy they found but would also bless those who are engaged in the work.

"Already we have found out that one of the great future problems of vicarious work for the dead is duplication of work. Frequently different branches of the same family widely separated join the Church and carry out their genealogical research independently of each other, before they find out that others have merged into their family tree. We are quite well aware of the very great assistance the Utah Genealogical Society has been to the members of the Church in this particular.

"We also appreciate the great value of the genealogical de-

partment in the 'Deseret News.' These two agencies have rendered invaluable service, but the time seems to be fast approaching when a more extended system will be devised by the authorities of the Church and those interested in this matter to eliminate, as far as is possible, this duplication.

"We frequently have letters from members of the Church at home asking us to look up a relative in some great large city or other, not even giving us an address or where he might be found. It seems to me that a little reflection on the part of those who are desiring to find their relatives would show them that it is next to impossible to find a stranger in a large city without any means whatever of locating him and yet they seem very disappointed when we write back and tell them that we are unable to locate their relative or even attempt it without some definite means of location. Besides the missionaries have something else to do than to chase across this island to look up some relative or friend that may have been in his grave for years. For we missionaries feel that we want to help the Saints at home as much as is possible and consistent with the work we have in hand to do. My experience has already taught me that valuable assistance the brethren and sisers are rendering, not only in the Church as a whole, but in the unselfish labors of the genealogical society of Utah.

"I hope we shall be able to convert many people to become life members of the society and to get into communication with those experts that have spent so many years in learning the art and science of genealogy."

CONDITION OF AMERICAN RECORDS.

The following letter has been recently received from the Hon. Nelson O. Rhoades, of Los Angeles, Cal. As it deals with genealogical matters in the nation and makes special mention of the work of the Genalogical Society of Utah, the readers of this magazine will be interested in it:

"The past three months I have spent touring Vermont, New Hampshire, Maine, Massachusetts, New York and Pennsylvania in family history research. In consideration of my personal objective, my trip has been very successful. It has been very enlightening to me because of the fact that I have gone personally into the record systems and the records themselves of all of those states, outlying districts, as well as the larger cities, and have gained familiarity with them in these three months of much greater value than my 25 years of previous study.

"The state of Vermont should have the highest credit in my opinion of any state, for the perfection of its remaining records,

the logical and carefully maintained form of their keeping, and the studious effort they are making to perfect the records of the past.

"They have recently completed and filed in the office of the secretary of state, the tombstone inscriptions of all marked graves prior to 1850, and those records are substituting, in a very valuable way, many of the marriages and birth records destroyed during the early wars and by subsequent fires. The town records have all been well organized, and recent laws have brought copies of them, as well as the vital records of all of the churches, into the possession of the secretary of state. The office of secretary of state is efficiently conducted and offers every courtesy and assistance to those desiring investigation of vital records and at a very nominal cost.

"I believe the perfection of the state records of Vermont has its inception in the deep respect which the people show for their dead. Nine-tenths of all the cemetries in Vermont are well kept, the grounds are grassed and carefully kept, are well fenced and very accessible. Their cemeteries are really amongst the most attractive and interesting of their show places. One can scarcely pass them without a longing to visit them and to go into every nook and corner of them. There is nothing offensive or repulsive about them; nor that would drive children away in ghostly dread.

"From the respect of the people for their dead has come a desire to perpetuate the records thereof. And the custodian of those records in each locality, the town clerk, is a highly respected officer and is almost invariably a person who merits public confidence and respect. The same may be said of the probate offices and the state offices having contact with the records.

"Connecticut is probably second in this respect to Vermont, followed by Massachusetts, Rhode Island, New Hampshire and Maine. New York stands alone in the imperfection of her early records. Historical societies of later origin are doing everything in their power to remedy this institutional defect of their state.

"I have brought home a lesson from my observations in Vermont which is very inspiring, and I cannot help associating the fine work which your society is doing with the prevailing spirit which exists in the State of Vermont. I sincerely hope the day may come within the next half century when the ideals of the Utah Genalogical Society and the State of Vermont may be realized throughout the whole nation."

THE "MORMON" PEOPLE AND THEIR PROGENITORS.

By J. Hatten Carpenter, Recorder of the Manti Temple.

The year is one of unusual interest to the American people, and at the present time England, as well as our own United States, are celebrating, with fitting ceremonies, the tri-centennial of the landing of the Pilgrim fathers on the shores of Massachusetts.

To prove descent either by male or female line from those who sailed in the Mayflower, and thus become a member of the Mayflower Society, formed to perpetuate the names of those hardy pioneers of 300 years ago, is considered a great mark of honor, and a position much coveted by the best of our American citizens; and it is a worthy motive too, provided they try to emulate the traits of character, which distinguished those Pilgrim Fathers, and for which we so much honor them.

The writer has recently been studying, with much interest, a book named, "The Norman People, and Their Existing Descendants in the British Dominions and the United States of America," published in 1874 by Henry S. King and Co. of Cornhill, London. The author's name, strange to say, does not appear, but it is written to the memory of Percy Viscount Strangford. To me it is a wonderful book, and shows immense research in the early Norman French, and English records, to which the author had access, and by taking the London Postal Directory of 1870, as well as the residents at that time, of certain districts of England, there can be no doubt by the surnames they are carrying, that the Norman people are a very virile race, and constitute a goodly share of the English nation at the present time.

It has been the general idea, and the text books of the schools, both past and present, convey the impression, that when the Norman people came over to England, in 1066, under the leadership of William the Conqueror, his army consisted of a certain number of valiant Norman knights only, on whom he could rely, with their own immediate followers; in other words, a band of adventurers among whom he divided up the lands and estates of England formerly held by the Saxon population, whom he had defeated.

This however was not exactly the case. It was a general migration of the Normans to England. Their population had increased so in Normandy that like bees in a hive they had to swarm and find other quarters, and England was the place which opened up so favorably for them. In many instances, the name and title of these great feudal barons, who accompanied King William, have become extinct, while the names and descendants of their

humbler retainers have lived on, and today constitute one-third, at least, of the English nation, and are pure Norman.

I will quote from page 47 in "The Norman People," the book above referred to, to elucidate my point. "In the southern counties of England there lies a remote and secluded district, where the population has remained in unchanged and unbroken descent for many ages. The same names of farmers, copyholders, petty tenants, tradesmen, and laborers, may be traced in the parish register from age to age, since the commencement of the reign of Elizabeth. The births, marriages, and deaths, of this community are recorded with a regularity, which might cause envy to some men of brief pedigree and long purse, anxious to extend the list of his ancestry. In the midst of this district rise the grey and massive ruins of a baronial donjon, surrounded by extensive trenches, the ancient seat of the lords of the soil. That time-worn castle owes its origin to a mighty baron of the Conqueror, who accompanied him from Normandy, and, obtaining vast territory in England, became the progenitor of a powerful line of peers and chieftains, once famous in English history, and long since forgotten. The titles of that great baronial house have been extinct for ages. Its estates have been transferred to other families. Family after family of nobility has held them in succession. They have passed into possession of the Crown, and have been granted afresh. All the long series of owners have departed: the Norman, the Plantagenet, the Tudor, the Stuart, the Hanoverian dynasties have come to an end successively; but the ruined donjon has outlasted them all; and strange to stay, the Norman tenantry whose ancestors once paid suit and homage to that ancient fortress are there still.

"The whole vicinity abounds in purely Norman names. The ancestors of those who bear these names came from Normandy and settled around the castle as feudal retainers of its lords at the era of the conquest. There the Norman race continues an independent and manly race of men, not without traces of the Norman beauty and the Norman character. The writer happened, for some time, to come much in contact with that race; and he has found among them men whose humble position was dignified by the highest honor, integrity, and worth. To the best of his recollection, every second name in that district is Norman. He had frequently remarked the peculiar character of the surnames there; but greater knowledge than he then possessd of Norman names now enables him to recall the numbers which in that district are still purely Norman."

Now the reader may say, what has all this to do with the "Mormon People," not "Norman People?" I will venture to say considerable; for I desire to show that this Norman blood is diffused very considerably among the "Mormon" people of Utah,

and surrounding Rocky Mountain States, and the same traits which made the pioneers of the New England States in 1620 and after, are exhibited among the hardy pioneers of 1847, when these intermountain States were first peopled by the white man, and have now grown to be among the choice spots of the Union.

We talk about the great honor of descent from the passengers of the Mayflower, and belonging to other patriotic societies, which are thought so much of in the Eastern States, and are such a social distinction; but how about descent from the Normans, who came over to England some 560 years or so before the landing of the Mayflower? and yet many of those, who walk the streets of our Utah towns and villages, can trace their lineage to that splendid and virile race, and are representatives of the best families of old England, and in fact of other countries, that they or their parents came from.

I will just take the little town of Manti, Utah, of some 2,400 inhabitants, settled in 1849, two years after the pioneers came to Utah in 1847, and where I have resided for the last thirty years. The writer is pretty well acquainted with the English descended families who reside here, and know the origin of them, having made somewhat of a study of their pedigrees and ancestry. I shall here mention some names found in this town and thus establish the fact, that we are represented by many of the distinguished Norman families of England, living in our midst today.

We have been favored with the families of Davenport, Maylett, (a variant of Malet) Boyington, (a variant of Boynton), who have lived here for many years, have intermarried, and are among our most stable citizens.

Samuel Davenport, who has been here over 50 years, and is the head of the house, also represents on his maternal side the Masseys, all these families trace to Norman nobility. The Davenports from the place name of Davenport in Cheshire, their ancestral seat; the Masseys from Macey in Normandy before the Conquest, Another offshoot from the Masseys is the Tatton family, among the early residents of Manti. The Malets are a well known Norman family whose ancestral seat for centuries has been in Somerset, England. The Boyntons settled in Yorkshire, and derive their name from the town of Boynton there, otherwise known as Boventon. The Norman family of Hastings, or De Venoix, is represented in the family of Warren S. Snow, whose mother was a Hastings. He was one of the early pioneers of Manti, and led his fearless comrades in many a fight with the Indians in the early days. The Riddles, (a variant of the Riddell family) another Norman family of great antiquity have lived here for a generation. The Breretons another Norman place name family from Brereton, Cheshire, whose blood is in the Peacocks and Burns, who lived here from the early days, we must call attention to.

John Bray Maiben, for many years one of our Church leaders in Manti, represented on his maternal side the Norman family of Bray, from Bray near Evereux, Normandy, and on his paternal side, the Scotch family of Maben or MacBean, his grandfather being born in Sterling Castle, Scotland, and as he has remarked to the writer, his family was connected with the Royal House of the Stuarts.

For several years we had a venerable patriarch, Allen Russell, living here who has a clear pedigree to the famous divines of Hadley, Mass. and Wethersfield, Conn., one of whom hid Whalley and other regicides, who had fled from justice in the times of Charles II, King of England; and we know that the Russells, who have made such a mark as statesmen in England, and who are represented today, by the Duke of Bedford, of Woburn, Beds, England, were among the oldest traced of the Norman families from the Lordship of Rosel in Normandy, and who have a pedigree back to the old Vikings of Norway of the 8th century. There are several branches of the Russell family in Salt Lake City and other parts of Utah, irrespective of the 300 descendants of the above mentioned Patriarch Allen Russell.

There is an old gentleman, who resides in Manti, Ephraim Green, by name, a veteran of the Indian wars, and whenever I see him walking the streets of our town, I cannot but be impressed with the almost unique pedigree that he can trace. He has an unbroken male descent back to A. D., 1200, he being of the 22nd generation from Alexander de Boketon de Greene of Northhampton, England, who was one of the beneficiaries of King John, and from whom (Greene) came the large and influential families of the English and American Greenes. He comes through the Greenes, the hardy pioneers of New Jersey, who emigrated from Dorsetshire, England. John P. Greene, who was with the "Mormons" in Nauvoo, and whose descendants are in Salt Lake and Weber Counties today, was also from these New Jersey Greenes. These Greenes, through the marriage of Sir Thomas de Greene, born 1292, with Lady Lucie de la Zouche, whose son, Sir Henry de Greene was Lord Chief Justice of England in 1353 inherited through this Lady Lucie, a most remarkable pedigree, and to which Utah Greens can lay claim by right of birth, as can many other Greenes of this distinguished family. This is some of what then can claim. "The blood of more than 30 Crusaders, some of whom died in Palestine, hundreds of crowned heads, The royal lines of Parthia, Armenia, the Byzantine and Roman Empires, Hungarian, Frank, Visagoth, Saxon, and early English, Norman, Russian, Scotch, Irish, Welsh, Burgundian, Italian, French, and German royal lines are all represented. Through a mass of marriages between kindred, they have the descent 50 times over from Charlemange himself, whose pedigree

runs back to 400 A. D. and half a dozen times over from King Alfred the Great of England, and so we can go on." The preceding item on the Greenes, in quotations, is from Mrs. Lora S. La Mance, the distinguished genealogist of "the Greene Family and its branches from A.D. 861 to A.D. 1904," with whom the writer corresponded.

Another lady of my acquaintance, who came to Utah by ox team, in the pioneer days, and lives in Southern Utah, has through her maternal line, the Wynnes of Wales, the best blood of the Welsh rulers, their kings and queens; and by a remarkable pedigree chart, which the old Welsh bards or genealogists kept, this Wynne family has a purported line back to Adam.

Many people in Utah, hold names which unbeknown to themselves are of Norman ancestry. Many of these are place names, and in the early times were preceded by the Norman French prefix de, meaning of; such are Dutton, Warburton, Ashley, and Hatton, all from localities of that name in Cheshire, England. To read over those four names, no one would think that they were of the same family, but yet they are; the silent records of Cheshire attest the fact, which Omerod in his History of Cheshire clearly shows.

Ivon, Viscount of Cotentin, Normandy, was the ancestor of these four families. He married Emma the grand daughter of Richard I Duke of Normandy, his six sons came over with William the Conqueror, being cousins germain, and were rewarded by the latter, with lands in Cheshire, which in time gave the names to their descendants. The Duttons, Warburtons, and Ashleys, all came from the 2nd son Hudard, while the Hattons came from the youngest son Wolfaith, and which last name the writer has the honor to bear, through his maternal lineage of the Hattons. The descendants of Ivon of Normandy through his marriage with the grand daughter of Richard I, Duke of Normandy, have with four exceptions, a straight male line back to Odin, King of Asgardia, B. C. 76. These are Emma the grand daughter of Duke Richard; and through the wife of Rollo, Giselle, the daughter of Charles the Simple of France, and the Gt. Gd. daughter of King Alfred the Great and thus on through the Saxon and Danish Kings to Odin, the mythological hero of the Scandinavians, whose four sons gave the crowned heads to Europe for many generations. There are some wonderful pedigrees showing these items in Harrison's History of Yorkshire, a copy of which can be seen in the library of the Genealogical Society of Utah.

Last month the Anglo-Israel Society held a conference at Kensington, London, where they endeavored to prove that the English people were the Lost Tribes of Israel, and mentioned

the pedigree of King George V, back to King David, and thus to Adam, to support their claims. There is no question that there is blood of Israel in the British nation, and the Normans and the Danes brought most of it there. In passing I will venture to assert, though at present cannot prove it, that Odin and his people contributed a goodly portion of it. Asgardia was North of the Black Sea. We know from Esdras, that the ten tribes of Israel were held captive in cities of Asia Minor, where Armenia is today, and they fled North, through a narrow passage, traveling for a year and a half, and then disappeared from view. Some no doubt lingered behind, and Odin and his followers may have been their descendants, settling North of the Black Sea, until the time came for them to travel to Northern Europe, and finally settle in Scandinavia. We know how they have spread from there, and Ephraim and his blood has been diffused among the Anglo-Saxon, and Norman races, even to the present time. The Royal Arms of England also attest this fact in the Lion and the Unicorn, the armorial bearings of the tribe of Judah and house of Joseph, or Ephraim. (See Deuteronomy 33 ch. 17 v.)

A month or two ago a Mr. Thomas Talbot, from the little town of Oak City, Millard County, Utah, came to Manti to visit the Temple. His grandfather, he stated, was the Old Earl of Shrewsbury, and anyone connected with England, knows of the prominent part the Talbots, and their head, the Earls of Shrewsbury, have taken in the history of England. Mr. Thomas Talbot has been a resident of Utah for over 50 years. This is another of the pure Norman families.

We have other strains of the Norman blood here in Manti which we will briefly comment on. The Huguenots, or Protestants of France, had to leave their homes during the persecutions of the 16th and 17th centuries. They fled to England. The Fortescue family, so named from "forte escue," meaning a strong shield, whose ancestor at the Battle of Hastings, interposed his shield and saved the life of William the Conqueror, thus assumed the cause as a surname. Lands were granted this family in Devonshire, where they to this day reside. However, part of the family remained in France, and at the time of the Huguenot persecutions, some of the family fled to Virginia. The name had many variants; Foscue was the name this family bore in Virginia, and for many years we had a lady and her daughter, residing in Manti, the former bearing the name of Fosecue, Losee, and Stringham. The latter in the early records of Long Island, Hempstead, and vicnity, has the prefix de, showing French origin. These families have long been residents here. Also the De Mills. The Pennsylvania Germans are to be found in the Shomaker, and Funk families, who have been in Manti from the early fifties. Their ancestors came from Rhineland on account of re-

ligious persecutions. There are also many Swiss and German families represented here, and by the marriage of the writer with one of these, the blood of the Huguenots has been infused into his children. The grandmother of these children was a Schramm from Wertemberg, a branch of the von Hornum Schramm family of Hornum near Cologne. In the 16th century three sisters of the van Haeften family married three brothers of the Schramm family. These maidens were Huguenots, who had fled from France, and were of the same family as Admiral Coligny, the leader of the Huguenots, who was so basely murdered in the massacre of St. Bartholomew, in August, 1572. William of Orange married a 3rd wife who was also of this family. A Norman strain again. There are also Scotch families in Manti, and they are also of Norman lineage. The Crawfords have long resided here. The family name is Lindsay, or in the Norman De Limesi, a branch of the baronial Norman house of De Toesni. This was one of the sovereign families which formerly ruled in Norway from immemorial ages before 860 A.D. The Livingstons to the 3rd generation in Utah are represnted here also. The Livingstons on the Hudson, the feuders of Livingston Manor, are of this same Scotch family. There is a large population of Scandinavian people who emigrated into this valley in pioneer days, a most splendid race. Through their peculiar nomenclature, and their lack of settled surnames, it is difficult to trace their lineage further than about 300 years; but they are of the same stock as the Normans, tempered by a different climate.

This much for the class of people who make up the population of Manti, and if investigations were made in other towns of the West, similar results will be found, and to those professors of Eugenics, who are seeking a field for the mingling of the best races of the Earth, Utah and the adjacent states bids a worthy field for their investigations.

PROSPECTUS FOR 1921.

The present volume of the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE has been the most prosperous in its history. The teachings of President Brigham Young on topics interesting to temple workers, which this magazine has published, have proved of such unusual interest that practically the entire issue of the volume has been subscribed for. There are many more available teachings both by President Young and other early leaders on the subject of work for the dead which we are going to publish in the next volume of this magazine. We therefore urge all subscribers to renew their subscriptions early so that they may be assured of all the numbers of the magazine.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 144.)

Pacheco (Juarez Stake), Chihuahua, Mexico, is a small settlement situated near the top of the Sierra Madres mountains; it was settled by the Saints in 1887 and organized as a Ward in 1891.

Pah-coon Springs, in northern Arizona, on the road from Scanlon's Ferry on the Colorado river to St. George, Utah, is a spring where the water is bubbling out of the ground as if it were boiling, hence it means in a free translation from the Indian dialect Boiling Springs.

Pahreah (Kanab Stake), Kane county, Utah, was a small settlement situated on Pahreah Creek (a tributary of the Colorado river) founded in 1865 but now almost vacated. As a protection against the Indians a substantial stone fort was built by its occupants. Pah-reah is an Indian name, meaning dirty water.

Palisade Ward (Rigby Stake), Bonneville county, Idaho, takes it name from Palisade creek (a tributary of Snake river) which rises in the beautiful Palisade lake, situated in the lofty Snake river range of mountains. The name Palisade was suggested by an early settler on account of the romantic cliffs abounding in this mountain region.

Palisade (Teton Stake), a Mormon settlement, Teton county, Idaho, was also named on account of the natural formation in the neighborhood.

Palmyra (Nebo Stake), Utah county, Utah, was originally the name of a small settlement of Saints founded on the Spanish Fork river in 1852, but it subsequently became absorbed in the permanent settlement of Spanish Fork. The present Palmyra is an outgrowth of Spanish Fork and was organized as a Ward in 1901. The name Palmyra was thus named after the original Palymra, in New York, where the first edition of the Book of Mormon was printed, in 1830.

Panaca (Moapa Stake), Lincoln county, Nevada, was first settled by the Latter-day Saints in 1864. Panaca is the Indian name for a species of rich ore which the natives found in the hills near or about the place where Pioche now stands.

Panguitch (Panguitch Stake), Garfield county, Utah, was first settled in 1866, vacated because of Indian troubles in 1867, and re-settled in 1871. Panguitch is the Ute Indian name for

fish and was first applied to the Panguitch lake; hence Panguitch creek, Panguitch valley, Panguitch ward, Panguitch stake, etc.

PAPAGO (Maricopa Stake), Maricopa county, Arizona, is an Indian settlement situated on Salt river, near Mesa. The place was named for an Indian tribe of that name which in pre-Anglo-Saxon days occupied a tract of country partly in Arizona and partly in Mexico, the same as the Pima Indians.

PARADISE (Hyrum Stake), Cache county, Utah, was first settled in 1860, and the first inhabitants, being well pleased with the natural features of the country, called their settlement Paradise, their minds undoubtedly dwelling upon the imagined beauty of the first home of Adam and Eve.

PARAGOONAH (Parowan Stake), Iron county, Utah, was first settled by Latter-day Saints in 1852 and named Paragoonah, the Pah-Ute Indian name for the Little Salt Lake lying a short distance west of the settlement. Pahragoon is the Indian name for a shallow body of water.

PARIS (Bear Lake Stake), Bear Lake county, Idaho, was first settled by Latter-day Saints in 1863 and is now the headquarters of the Bear Lake Stake of Zion. The place was undoubtedly named after Paris, in France, though some of the old settlers hold other views in regard to the naming of their town.

PARK CITY (Summit Stake), Summit county, Utah, is a mining town situated on the headwaters of Silver creek. A branch of the Church was organized there as early as 1873 and later the Saints there were organized as a regular Ward. Park City takes its name from its location adjacent to Parley's Park.

PARKER (Yellowstone Stake), Fremont county, Idaho, was first settled in 1879 and called Garden Grove, but subsequently named Parker in honor of Wyman M. Parker, the first presiding Elder and Bishop of the settlement. It was first organized as a branch in 1881 and as a Ward in 1884.

PARLEY'S PARK (Summit Stake), Summit county, Utah, is a settlement of the Saints and includes the village of Snyderville. The place became known to the early pioneers of Utah, and in 1850, when Apostle Parley P. Pratt was making a road through the lower part of what is now called Parley's Canyon, he camped on a certain occasion over night in a beautiful meadow on the east of the Wasatch mountains and called the place Parley's Park. He laid claim to the valley and employed a man to put up a small cabin on the bank of Spring Creek on the present site of Snyderville. Later, when Samuel Snyder came out to locate and build his saw mill, he bought out Parley P. Pratt's claim for a yoke of cattle. For quite a number of years Samuel Snyder and family were the only settlers in Parley's Park. They were engaged in the lumber business. Wm. H. Kimball, a son of President Heber C. Kimball, was the next permanent set-

tler in Parley's Park. He located at a place still known as Kimbal's Hotel, which for many years was a well known station on the old overland mail route. The early settlers of Parley's Park experienced many hardships and also suffered from Indian depredations. Thus on August 17, 1853, John Dixon, a Utah pioneer of 1847, and John Quayle, were killed and John Hoagland wounded by Indians near Parley's Park. The Saints in Parley's Park were organized as a branch in 1866 and as a Ward in 1877.

Parley's Ward (Granite Stake), Salt Lake county, Utah, was named in honor of Apostle Parley P. Pratt, who in 1850 built the first road through Parley's Canyon, said road being opened July 4, 1850, under the name of the Golden Gate. Parley's Ward consists of the Saints residing near the mouth of Parley's Canyon.

Parowan (Parowan Stake), Iron county, Utah, is the headquarters of the Parowan Stake. It was first settled in January, 1851, by Apostle George A. Smith and a company of pioneers and first called Louisa, in honor of Louisa Beeman, the first woman who yielded obedience to the law of plural marriage in this dispensation. The name was changed in a public meeting to Parowan, an Indian name for the Little Salt Lake near which the settlement is built. People who understand the Pah-Ute dialect claim that in order to be consistent with that dialect the place should have been named *Pahragoon* and not *Parowan*.

Perry (Box Elder Stake), Box Elder county, Utah, is a small farming settlement or district, first settled in 1851 and originally called Porter's spring, after the late Orrin Porter Rockwell, the original land owner. Afterwards it was called Three Mile Creek, the center of the settlement being about three miles south of the center of Brigham City, but only a few years ago the name was changed to Perry, in honor of Orrin Alonzo Perry, the first Bishop of the Ward.

Payson (Nebo Stake), Utah county, Utah, was founded in 1850 and first called Peteetneet, in honor of an Indian chief of that time, but later it was changed to Payson (first spelled Pacen), honoring James Pace, the first presiding Elder of the settlement. Payson is a beautiful little city, being the headquarters of the Nebo Stake, and consists of two Bishop's Wards.

Perry (Rigby Stake), Bonneville county, Idaho, is a farming settlement, an outgrowth of the Rudy Ward, and was first organized as a Ward in 1908. It was named in honor of Henry Morgan Perry, one of the early settlers of the place.

Penrose (Bear River Stake), Box Elder county, Utah, was named in honor of President Charles W. Penrose.

Penrose (Big Horn Stake), Big Horn county, Wyoming, is a growing settlement, also named in honor of Charles W. Penrose.

PEOA (Summit Stake), Summit county, Utah, is a small settlement of Saints located on the Weber river, six miles south of Wanship. It is said that Judge Wm. W. Phelps, in company with others, came on the ground where Peoa now stands in 1857, with a view of settling the place. He drove stakes into the ground, laid claim to some land and called the place Peo (Peoh-a), the Indian name signifying "to marry." This name was subsequently retained by the permanent settlers, who founded Peoa in 1860. The place was organized as a branch in 1862 and as a Ward in 1877.

PETERSON (Morgan Stake), Morgan county, Utah, was first settled in 1855 by Charles S. Peterson, in whose honor the settlement was subsequently named. It was organized as a Ward in 1877.

PETTYVILLE (South Sanpete Stake), Sanpete county, Utah, is a small village, seven miles south of Manti, settled in 1873 by a few families from Manti, among them being members of the Bunce and Petty families. For some time afterwards the settlement was known by various names such as "Leesburg," "Buncetown," "Pettytown," etc., but when the county court laid out and organized the place as a precinct and school district, said court styled it Petty Precinct. Later, Wm. G. Petty was appointed Bishop of the place. And thus it became more permanently known as Pettyville. This was also the name of the postoffice. Of later years it has been called Sterling, which is also the name of several other towns in the United States.

PINEDALE (Snowflake Stake), Navajo county, Arizona, is a small settlement situated in an opening or dale in the pine timbers, covering the heights of the Magollon mountains. The immense timber forests, which has suggested the name of the settlement, extends from northwest to southeast a distance of about three hundred miles. Pinedale was organized as a Ward Dec. 18, 1887.

PINE GROVE (Union Stake), Union county, Oregon, was thus named because of the pine groves abounding in the immediate neighborhood of the settlement. The place was organized as a Ward in 1904.

PINETOP (Snowflake Stake), Navajo county, Arizona, is a small settlement situated in the pine timbers, near the top of the Mogollon Mountains. The little settlement of Saints was organized as a branch in 1891.

PINTO (St. George Stake), Washington county, Utah, was first settled in 1856 and organized as a Ward in 1874. Pinto is a Spanish word, meaning "spotted." The hills surrounding the little settlement represent colors of different hues and shades.

PINE VALLEY (St. George Stake), Washington county, Utah, is a small settlement situated in the heart of Pine Valley moun-

tains, north of St. George. A number of mills were built in the valley in 1855-1857, which furnished lumber for the whole southern country. The place was permanently settled in 1859 and organized as a Ward in 1866. This Ward originally consisted of Saints residing in Pine Valley, Pinto, Shoal Creek (Hebron) and Mountain Meadows. The extensive pine forests covering the mountain slopes adjacent to the valley suggested the name of the place.

PIMA (St. Joseph Stake), Graham county, Arizona, is the oldest settlement of the Saints in the Gila Valley and was named in honor of the Pima Indians, who inhabit parts of Arizona and Mexico.

PIONEER (Utah Stake), Utah county, Utah, is a new Ward, constituting that part of Provo city which covers the ground where Fort Utah (the beginning of Provo) once stood.

PIONEER STAKE, Salt Lake City Utah, was thus named because it includes the site of the original pioneer fort, where the first settlers of Salt Lake City spent the seasons of 1847-1849.

PIPE SPRINGS (Kanab Stake), Mohave county, Arizona, was first settled in 1863, vacated in 1866 and re-settled in 1870, under the direction of Anson B. Winsor. In 1871 a rock fort was built at the springs which was named Winsor Castle. The springs were originally named from the following incident: On one of his early trips to the Indian country Jacob Hamblin and party camped at these springs. A silk handkerchief was hung up by two corners, and an attempt was made to shoot a hole through it, but without result, the lower part of the handkerchief being loose. Dudley Leavitt, one of the party jeeringly said to William Hamblin, a noted scout and hunter, that the reason that he could not shoot a hole through the handkerchief was that he could not hit it. Hamblin replied that he could shoot the bottom out of Leavitt's pipe at a distance of twenty-five yards, without breaking the bowl. The pipe was set up and Hamblin did as he agreed. The place was at once christened Pipe Springs.

PLAIN CITY (North Weber Stake), Weber county, Utah, was settled in 1859 and called Plain City because of its situation on the open plain northwest of Ogden and near the shores of the Great Salt Lake.

PLEASANT GREEN (Pioneer Stake), Salt Lake county, Utah, is a farming settlement situated near the base of the Oquirrh mountains. The name was suggested by the early settlers of Utah, because of the beautiful growth of grass which abounded in that part of Great Salt Lake Valley.

PLEASANT GROVE (Alpine Stake), Utah county, Utah, was first settled in 1850 and originally called Battle Creek, owing to a skirmish which took place on the little creek of that name between whites and Indians early in 1849; it was the first bat-

le of its kind in Utah, but in the early fifties the name was changed to Pleasant Grove, the name being suggested owing to the location of a fine grove of cottonwood trees on the site of the settlement. There are still remnants of that grove in the upper part of the settlement. Pleasant Grove proper now consists of three Bishop's Wards, besides three others (Manilla, and Lindon first, and Lindon second Ward) which are outgrowths of the original settlement.

Pleasant Valley (Carbon Stake), Utah county, Utah, was named because of its pleasant, romantic location near the top of the Wasatch mountains. There are two settlements of the Saints in the valley, namely Scofield and Winter Quarters, the latter being a coal mining town.

Pleasant View (Malad Stake), Oneida county, Idaho, was first settled in 1883 and organized as a Ward in 1897, being an outgrowth of Samaria. The place was named Pleasant View on account of its location which commands a fine view of Malad Valley.

Pleasant View (Ogden Stake), Weber county, Utah, is an outgrowth of North Ogden; it was organized as a Ward in 1882 and called Pleasant Valley, owing to its beautiful location on high ground which commands a fine view of the Great Salt Lake Valley looking towards the south and west.

Pleasant View (Utah Stake), Utah county, Utah, is an outgrowth of Provo and consists of a farming settlement embracing the south part of the so-called Provo bench, an elevated plain from which a beautiful view is obtained of the Utah valley and lake.

Plymouth (Bear River Stake), Box Elder county, Utah, was first settled in 1869 and originally known as the "settlement over the ridge," but later it became known as Square Town, owing to the fact that the four families, who were the first settlers of the place, had located on the four corners of a square or block. Later, when a postoffice was established, the setttlement was named Plymouth, after the original Plymouth in Massachusetts.

Pocatello (Pocatello Stake), Bannock county, Idaho, is an important railroad town situated on Portneuf Creek. It was named after an Indian chief named Pocatello. The Saints in the town were organized as a Ward in 1890 and there are now three Bishop's Wards in Pocatello, which is also the headquarters of the Stake.

Poole's Island (Rigby Stake), Madison county, Idaho, was named in honor of John R. Poole, under whose direction the first Latter-day Saint settlement was founded in the great Snake River Valley, on an island in the Snake river. There are now

four organized Bishop's Wards on the island, namely, Menan, Labelle, Lorenzo and Annis.

Poplar Grove (Pioneer Stake), Salt Lake county, Utah, is a Bishop's Ward lying on the west bank of the Jordan river. A clump of poplar trees, existing in the neighborhood suggested the name of the Ward.

Poplar Ward (Rigby Stake), Bonneville county, Idaho, was thus named because of the existence of poplar groves at a point where the Snake river enters the great Snake River Valley.

Portage (Malad Stake), Box Elder county, Utah, was first settled in 1864 at East Portage, organized as a branch in 1867 and organized as a ward in 1877. It was named Portage after Portage County, Ohio, the birthplace of President Lorenzo Snow.

Porterville (Morgan Stake), Morgan county, Utah, was named in honor of a family of the name of Porter (formerly of Centerville, Davis county, Utah), who took an active part in founding the settlement, and who built a saw mill in Hardscrabble canyon as early as 1854. In 1877 Porterville was divided into two Wards, namely, East and West Porterville and existed thus for twenty years, when it was again consolidated into one Ward.

Pratt (Teton Stake), Teton county, Idaho, is the oldest settlement in Teton Valley and was organized as a Ward called Aline in 1899. The name was changed to Pratt in 1905, in honor of Apostle Parley P. Pratt and also Mathoni W. Pratt, the first Bishop in the Teton valley.

Prattville (Sevier Stake), Sevier county, Utah, was a small settlement situated on the Sevier river, between Richfield and Glenwood, and was named in honor of Parley P. Pratt, Helaman Pratt, and the Pratt family generally.

Preston (Oneida Stake), Franklin county, Idaho, was organized as the Worm Creek Ward in 1879, but changed name in 1891 to Preston, in honor of William B. Preston, then the president of the Cache Valley Stake. A few years ago the Preston Ward was divided into four Wards and has, since 1884 been the headquarters of the Oneida Stake of Zion.

Price (Carbon Stake), Carbon county, Utah, is a growing railroad town and farming settlement on Price river. The place was first settled in 1877 and organized as a Ward in 1882. The settlement was named Price after the stream of that name, previously named.

Price (St. George Stake), Washington county, Utah, was first settled as a cotton farm in 1858 and called Heberville, in honor of President Heber C. Kimball. It was vacated in 1859, most of the farming land being washed away by the Rio Virgen, but, re-settled as Price in 1874.

Providence (Cache Stake), Cache county, Utah, was first

settled in 1859 and called Spring Creek, but at a special meeting, attended by Apostles Orson Hyde and Ezra T. Benson, held in November 1859, the settlement, on the suggestion of Elder Hyde, was called Providence, because everything in that part of the beautiful Cache Valley looked as though an over-ruling Providence had lavished his choicest blessings upon it.

Provo (Utah Stake), Utah county, Utah, is the oldest settlement in Utah Valley, being founded in 1849 and originally called Fort Utah, but later it was named Provo in honor of Etienne Provot, a French member of the Rocky Mountain Fur Company, who had already given his name to the Provo river, which, however, was called Timpanogas by the Indians. The noted Escalante of Roman Catholic Church fame who visited Utah Valley in 1776 called the river Rio de San Antonio de Padua. Some of the older settlers of Provo claim that the name Provo originated from the fact that John C. Fremont, the famous explorer, had a horse of that name die near the river in the spring of 1845. Provo is the third city in size in the State of Utah and consists at present of nine Bishop's Wards. It is the headquarters of the Utah Stake of Zion.

(*To be Continued.*)

BRIGHAM YOUNG GENEALOGY.

Compiled by Susa Young Gates and Mabel Young Sanborn.

(Continued from page 134.)

8. Lorenzo Dow Young *(John,[3] Joseph,[2] William,[1])* was born 19 October, 1807, in Smyrna, Shenango Co., New York; died 21 Nov., 1895, in Salt Lake City, Utah. He was the youngest son of John Young and Nabby (Howe) Young, and in his boyhood, was not strong. In 1832 he was baptized into the Church of Jesus Christ of Latter-day Saints by his brother-in-law, Elder John P. Greene. He soon became an energetic exponent of that faith, and in the spring of 1834, he moved to Kirtland, Ohio, where he worked on the Temple. In the summer of 1837 he moved to Missouri, settling in Caldwell County where he remained until the fall, when because of threatening mobs, he left all his property and moved to Far West. From Missouri he removed to Scott Co., Ill., and in 1841, he gathered with his people in Nauvoo. He was a member of the Pioneers under the direction of his brother,

President Brigham Young, arriving in Salt Lake Valley in 1847. He took part in the pioneering and settling of the Valley going through many trying experiences incident to the subduing of this western wilderness. Lorenzo Dow Young m. Persis Goodall, 6th of June, 1826. She was b. 15 March, 1806, in Watertown, Jefferson Co., N. Y.; daughter of Joel Goodall b. 28 Aug., 1786; d. April, 1821, and Mary or Molly (Swain) Goodall, b. 22 Sept., 1784; d. 29 March, 1827. Persis Goodall Young d. 16 Sept., 1894.

Children of Lorenzo Dow Young and Persis Goodall Young:

33. i. WILLIAM GOODALL, b. 21 Feb., 1827.
34. ii. JOSEPH WATSON, b. 12 Jan., 1829.
iii. LUCY ANN, b. 27 Nov., 1832, Pittsburgh, Allegheny Co., Pa.; d. Aug., 1836.
iv. HARRIET MARIA, b. 21 July, 1834, Kirtland, Ohio; m. 31 Dec., 1852, Joseph Guernsey Brown, b. 8 Nov., 1824, Tompkins Co., N. Y., children: (1) *Homer Achilles,* b. 25 Oct., 1853, Salt Lake City, d. 31 Mar., 1886; (2) *Persis Ann,* b. 23 Dec., 1855, Draper, Utah, m. Howard Orson Spencer, b. 16 June, 1838, Middlefield, Hampshire Co., Mass., children: Harriet, b. 4 Mar., 1877, Orderville Kane Co., Utah, Joseph Guernsey B., b. 29 June, 1881, Kanab, Kane Co., Utah, Nabby, b. 1 Mar. 1883, Orderville, Bessie, b. 6 Apr., 1886, Orderville, Homer B., b. 13 June, 1888, Orderville, Utah; (3) *Joseph Guernsey,* II., b. 17 Apr., 1857, Draper, d. 23 July, 1887, m. 10 Jan., 1884, Clara Ann Little, b. 9 Apr., 1864, children: Clara Curtis b. 3 Dec., 1884, Tooele, Utah, d. 30 Sept., 1889, Joseph Guernsey, III., b. 14 May, 1886, Kanab, Kane Co., Utah; (4) *Lucy Elizabeth,* b. 12 Apr., 1859, Draper, Utah, m. William Derby Johnson II, b. 2 May, 1850, Kanesville, Iowa, children: Zeno Martel, b. 16 Apr., 1878, Kanab, Annie, b. 23 Nov., 1880, Kanab, d. 23 Nov., 1880, Ruby, b. 16 Dec., 1882, Kanab, d. 17 July, 1883, Rupert Fay, b. 2 Feb., 1885, Kanab, d. 30 Jan., 1886, Jane Cadwalader, b. 22 June, 1886, La Sension, Chihuahua, Mex., Kathe, b. 15 Aug., 1888, Diaz Bravos, Chihuahua, Mex., d. 2 June, 1891, Viva, b. 15 Oct., 1890, Diaz Bravos, Ivy, b. 16 May, 1892, Diaz Bravos, Karl Maeser, b. 22 May, 1895, Diaz Bravos, d. 19 Aug., 1897, Harriet Persis, b. 21 Nov., 1898; (5) *Angeline,* b. 6 Jan., 1861, Draper, Utah, m. William J. F. Macalister, b. 4 Aug., 1845, children: Graham B., b. 4 Mar., 1880, Kanab, Utah, Nellie, b. 13 Dec., 1881, Kanab, Clara, b. 5 Apr., 1884, Kanab, Seymour Y., b. 17 May, 1888, Kanab, Persis, b. 17 Sept., 1894, Fredonia, Ariz.; (6) *Lorenzo Y.,* b. 19 Sept., 1862, Draper, Utah, d. 13 Dec., 1893, m. 27 Jan., 1885, Mary Elizabeth Haycock, children: Homer, b. 22 Mar., 1887, d. 22 Mar., 1887, Afton, b. 19 May, 1889, Lorenzo D., and Feramorz Y., twins, b. 28 Apr., 1891, Kenneth, b. 4 Sept., 1892,

(7) *Ebenezer*, b. 10 Oct., 1864, Draper, Utah, m. (his deceased brother Josephs widow) Clara A. (Little) Brown, children: Eben Ray, b. 11 Aug., 1889, Chill, b. 31 Aug., 1891, George Little, b. 14 July, 1893, Basil, b. 26 Nov., 1895; d. 26 Feb., 1899, Ruel Elgin, b. 9 May, 1897, Feramorz Little, b. 24 Mar., 1899, all above children born in Kanab, Kane Co., Utah—unless otherwise stated (7) *Juliette Little*, b. 13 Feb., 1869, Draper, Utah, d. 30 May, 1870; (8) *Feramorz Little*, b. 25 Feb., 1872, d. 3 Mar., 1893; (9) *Jennie*, b. 9 June, 1875, Kanab; (10) *Willmia*, b. 15 Dec., 1877, Kanab.

35. v. JOHN RAY, b. 30 Apr., 1837, Kirtland, Genaga, Co., Ohio.
36. vi. FRANKLIN WHEELER, b. 17 Feb., 1839, Scott Co., Ill.
37. vii. LORENZO SOBISKIE, b. 9 Mar., 1841, Winchester, Scott Co., Ill.
viii. LUCIUS JAMES, b. 12 July, 1843, d. 9 Aug., 1844.
ix. LUCIA JANE, b. 12 July, 1843, d. 14 Aug., 1843.
x. FRANCES ELIZABETH, b. 27 June, 1845; d. 15 July, 1845.

Lorenzo Dow Young m. 9 Mar., 1843, Harriet Page (Wheeler) Decker, widow of Isaac Perry Decker. She was born 7 Sept., 1803, d. 22 Dec., 1871; she was the daughter of Oliver and Hannah (Ashby) Wheeler. She was one of the three women who came to Utah with the first Pioneer company.

Children of Lorenzo Dow Young and Harriet Page Wheeler Decker Young:

i. JOHN BRIGHAM, b. 5 Sept., 1844, Waynesville, Warren Co., Ohio; d. 5 Sept., 1844.
ii. LORENZO DOW, II, b. 20 Sept., 1847, Salt Lake Valley, being the first white male child born in the valley, of which we have any record; d. 22 Mar., 1848.

Lorenzo Dow Young m. 29 Apr., 1856, Hannah Ida Hewitt, b. 11 June, 1839, Windham, Norfolk Co., Eng., daughter of Philip and Mary Ann (Reynolds) Hewitt; d. 20 Sept., 1888.

Children of Lorenzo Dow Young and Hannnah Ida Hewitt Young:

38. i. PERRY LEGRAND, b. 1 Nov., 1858.
ii. BRIGHAM WILLARD, b. 7 Feb., 1860, Salt Lake City, d. 20 July, 1887, Nuhak, New Zealand.
iii. HARRIET JOSEPHINE, b. 24 Feb., 1863, Richville, Tooele Co., Utah, m. Charles S. Carter, children: Charles S., II, Brigham W., Fera, Clydie and Gladys.
iv. FERRAMORZ, b. 8 Nov., 1867, Tooele Co., Utah.
v. CLARA MAY, b. Apr., 1870, m. a Mr. Spiers.

Lorenzo Dow Young m. 25 Nov., 1856, Eleanor Jones b. 16 Nov., 1830, in Wales, d. 3 Feb., 1912. She was the daughter of Thomas and Ruth (James) Jones.

Children of Lorenzo Dow Young and Eleanor Jones Young:

i. Harriet Page, b. 10 Apr., 1858, d. 4 May, 1865.
39. ii. Edward Jones, b. 2 Oct., 1860.
40. iii. George Edwin, b. 12 Aug., 1862.
iv. James Jones, b. 12 June, 1867; d. 26 June, 1868.

Lorenzo Dow Young m. 18 Apr., 1863, Joanna (Anna) Larsen, b. 24 Aug., 1843, in Sweden, daughter of Augustus and Christina Larsen.

Children of Lorenzo Dow Young and Joanna Larsen Young:

i. Harry Augustus, b. 25 Feb., 1865, Salt Lake City, d. s. p. 6 Feb., 1899.
41. ii. Francis Marion, b. 8 Apr., 1870.
42. iii. Albert Francis, b. 15 Dec., 1875.

(*To be Continued.*)

NOTES ON THE YOUNG AND HOWE FAMILIES.

By Susa Young Gates.

The following extract was prepared by Brigham Young, and is taken from the *Deseret News,* of 1852, Vol. 3:

"My grandfather, Joseph Young, was a physician and surgeon in the French and Indian wars. He was killed by the fall of a pole from a fence, in 1769.

"My father, John Young, was born March 7, 1763, in Hopkinton, Midd. Co., Mass. He was from his boyhood very circumspect, exemplary and religious, and was from an early period of his life, a member of the Methodist Church. At the age of 16 he enlisted in the American Revolutionary War, and served under General Washington. He was in three campaigns in his own state native and in New Jersey. In the year 1785 he married Nabby Howe, daughter of Phineas and Susanna, whose maiden name was Goddard. Nabby was born May 3rd, 1766, died June 11th, 1815, in Genoa, Cayuga Co., N. Y. He moved from Hopkinton in January, 1801, to Whitingham, Windham County, Vermont, taking his family with him where he remained for three years, opening new farms. My mother died June 11, 1815, and father soon moved again."

Note by Franklin W. Young: "His children used to relate an anecdote about him. He was a small, nimble man, and one

Sunday was walking in the woods with one of his very few neighbors, when his faithful dogs began barking not far distant, and on going toward the sound they found the dogs had "treed" a very large black bear. He tried in vain to get his neighbor to stay and keep the bear up the tree; whilst he, being more active than his neighbor, would run home for his gun. Neighbor did not care to stay with the bear, but would go for the gun. Accordingly, Mr. Young remained. The thought of what he should do if Mr. Bruin should take a notion to come down occurred to him; so he cut a hickory sapling and sharpened one end to probe bruin with shohuld he attempt a descent before the arrival of the gun. And sure enough, down came the bear. All the probing with the hickory stick was of no avail. Bruin let all holds loose, and down he fell to the ground; he lit upon his feet, but broke down, and the dog caught him by the end of the nose, causing him to open his mouth, when Mr. Young pushed his sharp stick down his throat, killing him almost instantly. The neighbor went leisurely home, ate his dinner, and then returned with a gun. To his great surprise he found the bear nicely dressed and ready for roasting.

"In 1827, he moved to Mendon, Monroe County, continuing to farm. In 1831 he heard Elders Eleazer Miller and Elial Strong preach the principles revealed through the Prophet Joseph Smith. In 1817 he moved to Tyrone, Steuben Co., New York, in which year he married widow Hannah Brown, who bore him one son, Edward, born 30 July, 1823. She long survived her husband, but remained in New York State. In the month of April, 1832, he went with his sons, Joseph and Phineas H., to Columbia, Pa., to investigate the principles of the Church of Jesus Christ of Latter-day Saints, and to see the Saints and their method of administration. Here he was baptized on the 5th of April, 1832, by Elder Ezra Landon.

"He removed with his family to Kirtland, Ohio, in the fall of 1832; and in 1834 he was ordained a patriarch by the Prophet Joseph Smith, being one of the first to hold that office in the Church, and blessed his family."

The story of this ordination as told by Brigham Young in a sermon was that Grandfather Young was very sick and about to die. He sent for his children to give them a blessing before he died. Brigham, who was there, suggested that some of them should go to the Prophet and ask him about the matter. This was done, Brigham being one of those who visited the Prophet on this mission; the Prophet said at once that Grandfather Young's request and desire was within his prerogative, and that he would go over and ordain him as a patriarch when he would be empowered by that especial calling to fulfill the desire of his heart.

"September 19th, 1838, in company with his daughter Fanny and his grandson Evan M. Greene and family he left Kirtland for Missouri. On arriving in Fayette, in that state, he found himself

in the midst of General Clarke's command of militia, amounting to about one thousand men, who left that night for Far West. The next day they proceeded to Old Chariton, and found the general had left a guard at the ferry, so he had to return to Illinois. They were frequently met by companies said to be militia, who declared that if they knew they were 'Mormons' they would kill them. When they returned to Columbia, General Gaines was there, raising a company to go to the assistance of Gen. Clarke to exterminate the 'Mormons.' Evan M. Greene made application to General Gaines for a pass to go out of the state with the company, representing that his grandfather, who was with him, was a revolutionary soldier. The general replied that if he would change his wagon, which was a very good eastern wagon, for a Virginia wagon, or would go on horseback, they could go without molestation; otherwise he would give him no pass that would benefit them. Thus they were compelled to change their good, new wagon, and could get nothing but an old Virginia Dearborn. Getting into this they traveled without even being hailed by the companies they met, which were not few.

"John Young went to Morgan County, Illinois; from thence he went to Quincy, in 1839, on a visit to his children, where he died on the 12th of October, 1839."

"During his travels through Missouri he suffered very many hardships, being compelled not only to change wagons, but bedclothes, warm blankets for scant old quilts, etc., in consequence of which exposure he died a martyr to the great Latter-day work, as will be seen from the following obituary notice from the history of the Prophet Joseph Smith:

"This day President Young's father, John Young, Sen,, died at Quincy, Adams Co., Illinois. He was in his seventy-seventh year, and was a soldier of the revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ, and fell asleep under the influence of that faith. He was driven from Missouri with the Saints in the latter part of that year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution." (*Deseret News,* Vol. 7, No. 47. See *Juvenile Instructor,* Vol. 16, page 119, for the year 1881.)

Nabby, or Abigail Howe, wife of John Young, was one of five sisters, all of whom were pretty, some of them more than that, while Abigail was said to be the most beautiful woman in the whole country. Aunt Theodocia Kimball Young, wife of Uncle John Young, and Mrs. Maria Haven Burton, mother of Charles S. Burton, are authority for this statement. "Nabby" had blue eyes, yellowish brown hair, which waved gracefully across her brow. She and her sisters were all singers, and many social affairs were brightened by these girls singing old English madigrals with their sweet natural voices. Abigail is said to have died of consumption. Few, if any, of her descendants have showed

any traces of this complaint. She was greatly beloved of all her friends and associates, and was said to be—by Sister Maria Burton—quite a neighborhood reformer. She was an invalid for some years; but she would be taken to visit her friends, especially young couples just starting out in life, and would spend the day in instructing and advising them how to avoid the pitfalls of daily married life. There is no doubt that the large frame, the portly and extremely dignified appearance of both Uncle John Young and of Brigham Young, was inherited from the Howes. The Youngs, so far as we have learned, were small men, generally, or rather, they were not of that large build natural to the Howes and Goddards. None of them were under five feet five, that we know of, but they were not tall and portly like the Howes. The Howes were lively, amiable, witty and musical.

It might be interesting to give some account of my grandmother Nabby or Abigail Howe Young. She was the third child and daughter of Phineas Howe (or How) and Susannah Goddard, of Hopkinton (m. Ap. 23, 1761), and Grd. Dau. of Peter H. of Hopk. (d. Nov. 21, 1756) by his wife Thankful Howe (b. Dec. 15, 1703, m. April 9, 1723, d. Jan. 25, 1766) Dau. of David Howe of Marlboro' (b. Nov. 2, 1674) by his wife Hepzibah Death (m. Dec. 25, 1700) and grd. dau. of Col. Samuel Howe of Sudbury (b. Oct. 20, 1642) by his wife Martha Bent (m. June 5, 1663, the dau. of John Bent of Sudbury); and gr. dau. of John Howe, sen., by his wife Mary ——— of Sudbury and Marlboro'. Peter Howe, the grandfather of Mrs. Rhoda (Howe) Richards, is supposed, from these circumstances, to have been the grandson of John Howe, Jr., of Marlboro', (Killed by Indians at Sudbury, Apr. 20, 1676), by wife Elizabeth ——; and gr. grandson of the same John, sen., and Mary Howe. His father was not improbably Peter, for John 3rd, son of John Jr., named a son Peter, who m. Dec. 24, 1718, Grace Bush, and had Rhoda, b. Mar. 11, 1733, which indicates relationship. But as John, sen., had 10 sons, it is uncertain through which the first named Peter descended.

The following extracts are from the Howe pamphlet:

"John Howe, the emigrant, was one of the original grantees and first settlers of Sudbury, where he took the oath of fidelity May 13, 1640, and was chosen, in 1642, selectman and marshal. In 1655, Marlboro', including Southboro', Westboro', and Northboro', was granted to him and twelve others, and he removed to Marlb., built his house near "the planting field of the Indians, became their umpire in settling disputes," and must have been the coadjutor of Eliot in there gathering an Indian church. In 1661, he was licensed to keep an ordinary, which became long known as the Howe Tavern, upon the sign of which his family arms were displayed, and here commissioners from Boston, on their way to treat with the Mohawks in 1694, were entertained. This house was kept by his grandson David, and a few years since by Lyman Howe, Esq., a lineal descendant.

"John Howe, sen., was the son of John H. of Hodinhull, Warwickshire, and the grandson of John H., a lineal descendant form sundry ancient noblemen of the highest dignity, among whom were Hugh Howe, father and son, great favorites of King Edward II. A complete list of all his ancestors from Hugh the first, has been preserved among his race, a copy of which is in my possession.

"Arms he bareth Gules, a Chevron Argent, between 3 crossletts or 3 Wolves' Heads of ye same, Crest on a Wreath, a Wyvern or Dragon parted per pale Or. and Vert, pierced through ye mouth with an arrow. By the name of Howe."

Lord Charles Howe, Baron of Wormleighton, 1606, and Earl of Lancaster, 1643, was of a younger branch of the same family in Warwickshire.

I copy from page 16 of the Howe pamphlet:

"In England, the Howes have lived and flourished for centuries. The Howe banner hangs as high, in Henry VII chapel, as any other evidence of honorable service, and the battle of the first of June will be remembered so long as the naval annals of England last. In the old French wars, for the possession of this continen, one Howe fell at Ticonderoga, and another was killed on the Nova Scotia frontier. In the Revolutionary War, the Howes were not fortunate. I have heard my father describe Sir William, as he saw him leading up the British forces at the battle of Bunker Hill, with the bullets flying like hail around him. But I am apprehensive that in that old war God was not "on the side of the strongest columns," and that the time had arrived when the peopling and development of a continent could not be postponed by the agencies of fleets and armies.

The Howes, who have been ennobled, trace their family back to the reign of Henry VII, and seem to have held estates in Somersetshire, Glouchester, Wiltshire, Nottingham and Fermanagh, in Ireland. Jack Howe, as he was familiarly called, who was a member of Parliament in the reigns of William and Anne, was a fluent speaker, and, like a good many other people in those days, had a great dislike to standing armies. His son, who sat for Nottingham in the Convention Parliament, was one of those who established the liberties of England, in 1688.

But many branches of the family are scattered all about England.

Passing over the nobles and the plebians of England, I must confess that there is one Howe of whom we may all be proud. This is John Howe, who was Chaplin to Oliver Cromwell, and whose fine form and noble features are preserved in some of the old engravings. He must have been an eloquent preacher, for he won his place by a sermon which the Protector happened to hear. That he was a fine scholar and learned theologian is proved by the body of divinity, written in classic English, which he had left

behind him. That he was a noble man is proved also, by a single anecdote which is preserved to us. On one occasion he was soliciting aid or patronage for some person whom he thought deserving, when Crowmell turned sharply round, and, by a single question, let a flood of light in upon the disinterestedness and amiability of his character, which will illuminate it in all time to come. "John," said the Protector, "you are always asking something for some poor fellow; why do you never ask anything for yourself?"

It is enough for us to know that these ancestors of ours were God-fearing, worthy men, sprung from the sturdy middle class of English civic and rural life, who left their native country not because they did not love it, but because they could not stay there without mean compliance and tame submission to usurped authority. We would perhaps have been just as well pleased had they remained behind, and struck a few manful blows for the liberties of England; but we must accept the record as we find it, with this source of consolation, that no brother's blood was upon their hands when they landed in America. That they were men of worth and intelligence there is proof enough. They were freemen and proprietors in the townships where they settled; selectmen, representatives, officers, Indian commissioners, and seem to have brought from the old country, in fair measure, the common sense, industry, and thrift so much needed by the emigrant. They were men of fine proportions and of sound constitutions. The Howe women have been fruitful, and the men vigorous.

In turning to the Provinces it must be borne in mind that but one of all the Howes in these States took the British side in the Revelutionary War.

Savage, in his Genealogical Dictionary, tells us that seven of the Howes, prior to 1834, had graduated at Harvard University, and twenty-three at other colleges in New England. "Nearly all the Howes that I have ever known were dear lovers of books, and reasonably intelligent."

PHINEAS HOWE (*Peter,*[4] *Samuel,*[3] *Samuel,*[2] *John.*[1] Born in Hopkinton, Massachusetts, Oct. 22, 1735; m. Apr. 23, 1761, Susannah Goddard of Framingham, Mass.; he d. Sept. 19, 1817. She was b. Sept. 15, 1742, and was living in Hopkinton, the oldest woman there, in 1834.

GENEALOGY OF WILLARD HOWE.

Children:

i. RHODA, born July 8, 1762; m. Dec. 10, 1781, Joseph Richards. She d. Feb. 14, 1838; he d. March 29, 1840. Children: (Richards' Gen. 168-9) 1—Joseph; b. Sept. 29, 1782. 2—Rhoda; b. Aug. 8, 1784, 3—Susanna; b. Aug. 13, 1786. 4—Phineas; b. Nov. 15, 1788. (Joined the Church). 5—Levi (1); b. Dec. 7, 1790; d. June 18, 1795. 6—Nancy; b. Nov. 22, 1792. 7—Hepsibah; b. July 28, 1795. 8—Betsey; b. May 17, 1797. 9—Levi (2); b. April 4, 1799; d. in Salt Lake City, Utah, June 18, 1876. (31 N. E. H. & G. Reg. 140) 10—

Willard; b. June 24, 1804 (was counselor to President Brigham Young). 11—William; b.——.

ii. Susannah, b. Feb. 19, 1764; m. 1785, Phineas Brigham, son of George and Mary (Bragg) Brigham, b. Oct. 7, 1757. Brigham Young received his name from this "Aunt Brigham.'

iii. Abigail, b. May 3, 1766; m. Oct. 31, 1786, John Young, b. March 6, 1763; she d. June 11, 1815; he d. Oct. 12, 1839. *Children*: (Comp. 1897 by Franklin W. Young of Fremont, Wayne Co., Utah) 1—Nancy; b. August 6, 1786; d. Sept. 22, 1860. 2—Fanny; b. Nov, 8, 1787; d. June 11, 1859. 3—Rhoda; b. Sept. 10, 1789; d. January 18, 1840. 4—John; b. May 22, 1791; died Apr. 27, 1870. 5—Abigail (or Nabby); b. Apr. 22, 1793; d. 1807. 6—Susan; b. June 17, 1795; d. May 5, 1852. 7—Joseph; b. April 7, 1797; d. July 16, 1881. 8—Phineas Howe; b. Feb. 16, 1799; d. Oct. 10, 1879. 9—Brigham (President Brigham Young); b. June 1, 1801; died Aug. 29, 1877. 10—Louisa; b. Sept. 26, 1804; d. July, 1833. 11—Lorenzo Dow; b. Oct. 19, 1807; d. Nov. 21, 1895.

iv. Patty, b. Feb. 28, 1768; m. Dea. Elisha Morse, 25 May, 1791. Moved to Worchester, Mass.

v. Anna, b. May 25, 1770; m. (int. pub. Dec. 8, 1798), Jereboam Parker of Southboro

vi. Phineas, b. Feb. 21, 1773; d. unm.

vii. Betsey. b. May 3, 1774; m. John Haven of Holliston, Mass. Children: (Comp. 1871, by Jesse Haven). 1—Pamelia. 2—Mary. 3—Nancy. 4—John. 5—Elizabeth. 6—Jesse. 7—Phineas Brigham.

Jesse Haven came to Nauvoo and was the father of Maria Haven, who married Robert T. Burton, Counselor to Bishop William B. Preston. He married 2nd Judith Temple, who was the mother of Maria.

viii. Nehemiah, b. Dec. 21, 1776. M. Ruthy Eames, 1806.

ix. Samuel, b. July 21, 1781. M. Jerusha Cody, 14 July, 1811.

x. Peter, b. Oct. 11, 1783. Became a doctor and died with consumption unmarried.

xi. Ruth, b. March 31, 1784-5.

Note: In the Willard Howe MSS. is a record prepared in 1871 by Miss Lucy Ann Ward, in which place Rhoda is given the name of *"Huldy"* (Huldah), and in place of Patty the name of *Martha,* who is said to have married "Dea. Elisha Morse;" and the name of *Nancy* is added, who is said to have married Rev. Jeroboam Parker. It is also said that one of the daughters of Phineas married Timothy Stone of Groton, Mass.

Julia Ward Howe's husband, Dr. Samuel G. Howe, Elias Howe, Jr., who invented the sewing-machine, and the Howe who invented the raised alphabet for the blind, all belong to this famous and numerous family. They were artistic, musical, literary and of sound executive ability. Father inherited the courage and resolution of his father with the rich intelligence and charm of the Howes. His great powers of leadership were a gift from God Almighty.

Sybilla Brigham-Goddard, b. 15 Oct., 1718, Marlboro, d. 27 Sept., 1807, was the daughter of Capt. Samuel Brigham, b. 25 Jan., 1689, Mar.; d. Sept., 1771, at Grafton. He married Mrs. Abigail Moor, 23, Aug., 1716. She was born 23 July, 1696. d.

20 Nov., 1731. His father was Capt. Samuel Brigham, b. 12 Jan., 1652, Cambraidge; d. 24 July, 1713. He married Elizabeth Howe, b. 5 April, 1665, at Marlboro. d. 26 July, 1739. His father was Thomas Brigham, who came to New England 1635, d. 1653 at Cambridge. He married Nancy Hurd. d. 23 Dec. 1693, at Marlboro.

THE CUSTODY AND CARE OF RECORDS.

Some Sources of Genealogical Information in the United States.

By Eben Putnam.

A public record is a record made by some official, which is, and always has been, retained in official custody, or has been recognized by authority as a record.

Annals in the possession of private individuals or public officers are not records. Neither are papers, even of legal import, in private possession, records. It has been denied by an English court that a title deed recovered by the rightful heir from disinterested private persons is a record.

There are in some families collections of papers of great value, not only relating to the family, but to public concerns, accumulated, perhaps, in the days when an official considered such original documents as came into his possession as private rather than public property. This view of the case was common in colonial days, and papers of great value to the State have been lost in this manner.

There are various depositories for records: the offices of various deparments of national or state governments, the county offices, the court offices, the town and parish offices, and the church.

In England an attempt has been made with considerable success, to gather the national archives in one office, known as the Public Record Office. In this office have been deposited such records as are not of value in current business, or are not necessarily, from state reasons, retained under close supervision. Such an office could be established in every state, with advantage to the public, as a place for deposit not only for state archives, but also for county and ancient town records.

In large states two or more places of deposit could be provided, where, under suitable rules, access could be had to all early records, arranged and calendared, and thus safely preserved. Since the value of our ancient records has become impressed upon the minds of the people, and through them their representa-

tives and officials, it is not unlikely that some such system will eventually be adopted.

Not only do various systems exist regarding the place of deposit of state archives, as well as of local records, but there is a great diversity in the value and number of documents preserved. In some the archives are in the charge of the secretary of state, while in others they are in the custody of the state librarian. In the northern States county courthouses contain the records of the registries of deeds and probate, of the county commissioners, and the various courts; in others a less compact system is maintained. The offices of the selectmen, in those States where the New England town system prevails, usually contain the older town records of every description, but where that method is not followed, the town clerk has full possession of the town records of the most value, while the records of the assessors will be found in various places.

A plan much in favor where the opportunities exist is to have a vault or room in the local library, where the records are cared for by some one responsible person. Unfortunately the records in the past, and, in some instances, of the present day, have received so little care that large portions have been irrevocably lost or made illegible by damp, rats, and other causes. In many instances the records have been destroyed by fire. The laws of Massachusetts respecting records are probably the most complete of any at the present day. It is no longer possible to call for valuable records or original documents, and calmly deface them by stealing autograph signatures and letters, as has been done within a few years.

Fireproof safes or vaults are required for the preservation of all local records, and the places of deposit of county records are supposed to be fireproof buildings, safe from pillage.

The overcrowded condition of many places of deposit has rendered some of the plans for the preservation of the records nugatory.

In the office of the county clerk of a county, containing the most complete and the most valuable collection of records, relating not only to the county, but to nearly all its towns prior to 1800, space is so sadly needed that the clerks have been known to wish for a fire to clean out the "old stuff." Such custodians are not proper persons to hold such responsible and honorable positions.

A judge of the Superior Court of the State, upon entering the roomy and elegant office of the clerk of courts, remarked to one of the subordinates that what was needed was a good fire to make room. Such instances of reckless failure of appreciation of the public nature of records, and their great value, is ample warning that little attempt would be made to save the ancient records in case of fire; indeed, there may come a time when, for the convenience of the holders of the clerkships, the records will be stored

away in some inaccessible and neglected part of the building, as was done with one class of early court records in one of the oldest counties of a State.

Through the very efficient commissioner, appointed by the governor of the State, the records of the counties have been to some extent catalogued, and the town officers have been watched and warned, until the condition of local records is as good as may be expected under present conditions. A like official has been appointed in the State of Rhode Island; and movements looking toward a similar recognition of the value of local records and the enforcing of personal responsibility have been inaugurated in other States.

In Massachusetts, New Hampshire, and Maine the records of probate, of land conveyances, and, for early years, returns from towns of marriages, births, deaths, etc., are to be found at the county seats; the town records are to be found in the towns; and the church and parish records in the possession of the clerks of these bodies or of the pastor.

In Connecticut, Rhode Island, and Vermont the land records are in the possession of the town clerks, who also have charge of the town records. The probate records are in the possession of the judges of probate. In Vermont the probate courts are situated at the county seats; in Rhode Island they are in each town. In Connecticut certain towns, either by themselves or joined with one or more smaller towns, comprise a probate district. The county court records in each instance are at the office of the clerk of courts at the county seat.

In New York and Pennsylvania the county seats are the places of deposit for land conveyances and probate records, as well as court records of certain nature, while the town and church records must be sought in their several localities. The secretary of state has charge of early marriage bonds and licenses in Pennsylvania which have been published.

The same system prevails in New Jersey and Delaware, but in the former State, until 1800, the land and probate records may be found in the office of the secretary of state.

In Virginia, the Carolinas, Georgia, Kentucky, and some other states, the county seat is the place to seek nearly all local records except such as pertain to the limited doings of the parish or township of officials, and such as are in the possession of church officers.

In Maryland prior to 1775 probate records were recorded at Annapolis, since then in the county clerk's office where the other county records from early times are found, including court records.

The state land office has original or duplicate records for the whole State, of all grants public and private.

Western records are usually kept in places of deposit similar to the New York and Massachusetts systems.

Here and there occur cities or towns with extra privileges, with courts of local record, etc., and in the territory obtained from France there survive local and peculiar instances of places of deposit. Inquiry made of the county clerk at the county seat will usually elicit needed information as to the various places of deposit of records for that locality.

Many records have been printed either through public appropriations for the purpose, or through the assiduity of historical societies, and by private enterprise. Genealogical magazines generally will be found to abound with copies of records, usually in the form of abstracts and restricted generally to the locality in which the magazine is published.

A small fee should be enclosed with letters of inquiry addressed to the town or county officials, if an examination of the records is requested. The usual sum is one dollar to a town clerk, and two dollars to a county clerk, which must be increased if much work is required. Copies of deeds,, or of wills, will cost about one dollar each. Care should be taken to state that an abstract is desired which should show all items of a genealogical nature and locations of lands.

If practicable, it is better to employ a person accustomed to record searching than to rely upon official good nature or appreciation of the needs of a genealogist. Such a person can accomplish more in a day than a dozen letters of inquiry will effect, and at less expense. In most large cities or important towns, of the older States, there are record searchers, or persons who are accustomed to perform such work when occasion offers, whose charges are reasonable. Instructions should be given to such assistants to confine themselves trictly to fact, and not to develop theories of their own.

Unlike the British system, there are usually no fees exacted for the privilege of examination of public records.

LIKE MARRYING LIKE.

Donald M. Marvin in a recent number of "Publications of the American Statistical Association," presents some new facts confirming the theory that "like tends to mate with like."

"The presence of a large and increasing number of women in industry," he says, "raises the question of the possible influence of industry upon marriage selection. Modern social conventions are based upon the presumption that woman is shut away in the home and that man must follow her there if he wishes to see her. In entering industry in such large numbers,

women face two new conditions, one negative, and the other positive. They leave the home temporarily empty and they create a new social phenomenon of occupational propinquity. This, modified by the various influences of class stratification, financial status, and other forms of group cohesion involved in the present organization of society, tends to differentiate certain groups of men and women for marriage.

"Industrial propinquity extends to the home and to the economic status. Even class and race lines enforce occupational cohesion. Such stratification and drawing together of certain parts of social groups must react variously upon those involved. It seems possible that friends who marry within their own occupation are not so much guided by similar tastes and backgrounds as they are driven by a new force of industrial propinquity, a force that has developed with the appearance of woman in industry.

"Marriage, a matter of individual choice, if choice exists, obeys the sweeping silent forces of propinquity. Women in each occupation are surrounded by the men of the same occupation. Of course they marry these men. This inevitable sequence causes no astonishment.

"Today the most attractive as well as the strongest and most vigorous women are in industry. Their presence has been accepted and the taboo has been removed. The result is that men are now marrying the women whom they meet in their work. The tremendous proportions of this movement are of startling and far-reaching significance.

"When men and women are employed together in like positions, each profession or specialized occupation is the natural breeding place for people of the type of ability required. This situation must be recognized both by those who believe in heredity and by those who favor environment. Sex propinquity in modern industry seems destined to affect the matings and through the matings, the type of the coming generations."

A HUGUENOT COLONY IN DENMARK.

Our genealogy library is in possession of a book entitled "Die Geschichte einer franzosichreformirten Kolonie in Refuge." (History of a Colony of French Huguenot Refugees) by Pastor L. Ludvig of Basel, Switzerland.

The said colony was established in the city of Fredericia, southeast coast of Jutland, Denmark, in the winter of 1720-21. They came 224 in number, belonging to 21 families, from several places in Prussia, where they had found their way since the revocation of the Edict of Nantes in 1685. Their origin was from

different parts of France and from Flanders; the color of the hair, eyes and complexion made them easy to be recognized among the Danes. For two or three generations they married among those of their race, but later they were gradually absorbed in the native population.

King Frederick IV of Denmark showed them much kindness and gave them privileges, such as freedom from military service, from taxation on houses built by themselves, and freedom from duty on their emigrant outfits. They had a minister of their own, paid by the state for 10 years, also their own judge and schoolmaster. They kept their Vital Records separately, perhaps because of their hope to return to France some time.

These people were noted for their longevity and their large families. They had no blind, no deaf and dumb, and no suicide. They worked in the fields and knew how to raise tobacco. Now their young people are found in arts and industries, postoffices, custom houses and railroads. Here are some of the names found in their registers: Olliverti, Armand, Honore, de Pierre, Desmarets, C. Blond, Pierre, Louison, Jean, Jean Montague, Pierre Crepin, Mariot, Bois (du Bois) Rosselin, Ruel d'Eslaux, Etienne de Pesche, Laugier, Jean Louis Marguet, Jean Bottelet, Vilain, Dupont, Suppli, Soyaux, Laurent-Brun, Feut Bovet, Dufresne, Hollard Jourdain, etc. Those names were changed to Herman, Norre, Stein, Maraing, Blume, Peter, Ludwigsen, Hans. The Armand family came from Grenoble, France; the Honoie family came from Mons, Belgium; the C. Blond family came from Amiens, France; the Louison family came Calais, France; the Mariot family came from Sedan, France; the du Bois family came from Macon, France; the Rosselin family came from St. Giles, France; the Laugier family came from Dauphine, France; the Dupont family came from Hainaut, Belgium; the Feut family came from Nederland; the Laurent-Brun family came from Flanders; the Mathay family came from Vevey, Switzerland. These colonists were sometimes called Waldenes or Swiss, by the Danes.

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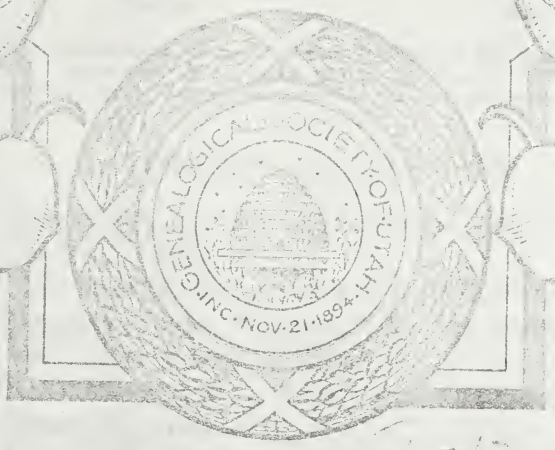

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